THE EXAMINER.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME II. LOUISVILLE KY.: SATURDAY, MAY 26, 1849. WHOLE NUMBER 102.

THE EXAMINER:

TERMS.

IN ADVANCE

TEN DOLLARS

PAUL SEYMOUR,

from poverty. A decent house to live in, sheds for horses, that they may be found in the morning when wanted, instead of being hunted for through the long wet prairie grass, would save many a fit of ague, and many long hours of deep despondency.

The Ohio at Louisville is of magnificent width, and the rapids, though obstructing its navigation, add much to its beauty. It was something to say, 'We have sailed more than six hundred miles down a RIVER, and we might continue our river voyage for fifteen hundred more!' The immensity of this inland navigation gave a deep interest even to the bare names and figures in a little two penny map of the Ohio which we had purchased. The perusal helped the imagination to realise the vastness of the distance through which this placid river rolled its waters to the ocean. Animated as it was now by the crowd of steamers, what will it be when, its whole valley, from Pittsburgh to New Orleans cultivated, and the stain of its slavery washed out, it is filled with a free people!

We left Louisville on Wednesday, June 21. The wheat harvest had commenced and everywhere the scythe was at work.—On our return to Cincinnati we had the opportunity of seeing a part of the river which we had, the week before, passed in the dark, and of observing evidences of progress on both sides of the river. Everybody, slave owners included, agreed that the free States of Indiana and Ohio on the one side of the river were making far more rapid strides than the slave State of Kentucky on the other. Land is higher in price, labor in more demand, and population more rapidly advancing. The one is nearly stationary in its agriculture, commerce and manufactures, the others are advancing at a pace which astonishes even Americans, accustomed as they are to 'go things too ahead.' The State of Ohio, which, sixty years ago, had not a dozen white inhabitants, has now a population of nearly two millions, and in ten years more will rank next to the State of New York: and Indiana, which, fifty years ago, was almost unknown, has now nearly a million of inhabitants. On the slave side of the river the population of Kentucky, an old State, and of unexampled fertility, has not yet a million. To the one no immigrants find their way, but the plodding, saving Germans; to the others, the tide of immigration is constantly flowing, promising soon to make both States the most populous in the Union. As the representation in Congress is regulated by the numbers of inhabitants, Ohio and Indiana are rapidly increasing in representative power, while the slave States of Kentucky and Virginia are rapidly diminishing in relative political importance.—These facts cannot but suggest serious considerations to the slave owners. A Virginia gentleman, bitterly opposed to the abolitionists, and holding that the negroes were a race intended by the Creator to be the slaves of the more gifted and intellectual whites, told me that he had serious thoughts of selling his property in Virginia and investing his money in land in Indiana. 'In my own State,' he said, 'in twenty years my property may be worth nothing. In Indiana, it might probably be increased five fold.'

From the Central Watchman.

Slavery and the Cheever Mission.

Dr. MILLS.—The following letter from the Rev Mr Kingsbury, received after my connection with the Watchman had expired, I am anxious, in fairness to the writer, to see inserted in your columns. Mr. Kingsbury's case having been repeatedly brought before the readers of the Watchman, it is but just that he should be permitted fully to define his position. The spirit in which he does it is unexceptionable.—I have seen nothing else from that quarter, which sets him and his sentiments on the subject of slavery in so fair a light before the anti-slavery community. The letter bears strong and decided testimony against slaveholding.—The writer utterly eschews all 'involuntary servitude.' The friends of progress will rejoice to learn that fact. They will rejoice also in the evidence which it furnishes of an enlightened and sensitive conscience on the sin of slaveholding. To be accused of it, he justly regards as a grievous charge. That is just as we would have it. On another point, too, his heart appears to be right. In a private letter to myself, he says of 'brother Cable, I love him the better for his determined opposition to slavery.' That is the right spirit. *Have sincerely* hate slavery, we cannot but feel a warm side towards those whose open, and active opposition to it manifests the deep sympathy of their hearts. In the same feeling, even though we may think them unwise in the manner of their opposition.

Nor can I see any just ground of alienation between these two brethren. It was certainly very natural for Mr. Cable to understand Mr Kingsbury's statement relative to his purchase and possession of a slave, as a "confession" of *slaveholding*. It is according to legal and common parlance to call a *slave-owner* a *slave-holder*. Mr Kingsbury's explanation narrows the question, between him and Mr. Cable, down to a mere verbal criticism. The distinction between a slaveholder in the eye of the law, and a liberal slaveholder in fact, is one which I have found not easily nor generally apprehended.—Mr Cable, I trust, will have no desire to contest that point with him, but will rather rejoice to learn that Mr. Kingsbury claims no moral right to hold a man in servitude *against his will*, whatever legal title to him he may possess. If he has found a way in which he can be the legal owner of a slave, without exposing him to perpetual involuntary slavery, in the event of his own death or insolvency; then, my greatest objection to his plan of emancipation is obviated. My plan to protect him against such a calamity, would be to manumit him at once, and then let him work out his purchase money. If the law interposes obstacles to his emancipation, those obstacles can be no greater *before* he has worked out his time than *after*.

You will appreciate my motives, when I say that, in connecting with this letter some remarks of my own, I have aimed to obviate the necessity of prolonging the discussion by any rejoinder. Yours truly,

E. GOODMAN.

BR. GOODMAN.—The last mail brought me the Watchman of Feb'y. 22d, containing a communication from the Rev. J. Cable, in which my name is used, and some of my doings relative to slavery censured. I hope Br. Cable may make me a better man, at least, that I may not be the worse for what he has written. I am very sensible of my liability to do wrong, and possibly, I may have erred in the things laid to my charge. Of this, yourself and your readers must be the judges.

Br. Cable says, "Mr. Kingsbury confesses himself to have been a slaveholder; to have purchased three slaves, and to have held them a number of years as slaves." This unqualified assertion of what I had "confessed" surprised me. I turned to the copy of my letter to Mr. Slocomb, to see if it was so, and I can find no such confession there. The number of the Watchman containing the extract of that letter did not reach me. I presume there could be nothing in the published part of it, which is not in the copy I retained. I know not from whence Br. Cable derived my confession—surely not from my letter to Mr. Slocomb.

Permit me again to state the case, just as it occurred, and just as I meant to be understood in what I before wrote.

A slave, whom I knew to be trust worthy, entreated me again and again to liberate him from bondage. He proposed that if I would pay the amount demanded by his master, he would work for me until it was repaid. I had but small means of my own, but I was willing to risk what I had, that I might give liberty to this black man. Had he died, or become disabled, I must have lost what I advanced on his account.

I made the contract for the services of the man with himself, and not with his master. I then paid the master the sum demanded, and took of him a bill of sale in the legal form. This I retained, as much for the security of the liberated man, as for my own. The bill of sale was no better to me than a note of hand, for which I would willingly have exchanged it at any time, so far as I was concerned. His service for me was by contract with himself, and not by virtue of the bill of sale. For every hour he worked for me, I paid him its full value, according to agreement made between him and myself.

Now, Br. Goodman, do you call this slavery and do you call me a slaveholder? I have always supposed that *involuntary* servitude was an essential element of slavery. Am I mistaken? Can there be slavery where there is no involuntary servitude? I have never held a human being as a chattel. I have, if you please to call it so, bought slaves out of bondage, but I never sold one, and would not for a globe of gold. Nor were those I ransomed in any danger of being sold, in case of my sudden decease. All the claim I ever had to their services was by virtue of the agreement made with themselves. While living with me, they were under no other restrictions than other hired laborers. And to some of them I granted privileges, which I never gave to white laborers.

Had I not regarded the cries of the oppressed, had I been deaf to the entreaties of those who sought to me for deliverance from bondage I might have escaped the reproaches that have been laid upon me. But I desire not to be deterred from doing good to my suffering fellow-men, because my acts or my motives, or both, may be misunderstood and misrepresented. I would not wish to wound the feelings of any who may differ from me as to the best way of doing good; but if it could be done with safety both to the slaves and to their owners, I should rejoice to have it in my power to day to liberate every slave in the United States, even if it could be done in no better way than those were liberated, about whom so much has been said.

To show the importance of a bill of sale, where slaves are liberated and are to remain in this country, I will give a single instance, out of many similar ones that might be adduced. An eminently pious black woman, a member of my Church, wished before her death to secure the liberty of her youngest son, then a small lad. She and her husband had acquired some property, and they gave it all to purchase their son. And that he might be secured in the enjoyment of liberty, they took a bill of sale, giving to themselves the ownership of their son. This instrument was stolen from the father after the mother's death, by one of the heirs of the boy's former mistress.

Aware of the peril to which the boy would be exposed if he remained in this country, after the legal evidence of his father's title to him was destroyed, I was requested, both by the boy and his father, to have him removed, if possible, to a place of safety. By the aid of a few friends, means were obtained sufficient to defray his expenses; and under the escort of a gentleman going direct to Philadelphia, I sent him to that city, in the neighborhood of which he now resides.

Will any contend that these parents did wrong in taking a bill of sale of their son, when it was the only legal way in which they could secure his freedom, and have him remain with them? Had that instrument not been taken from them, he might have remained in safety, as to any claim that could be brought against him.

After he had gone to Philadelphia, it came out that the person who had stolen the bill of sale had actually sold the boy, and that payment in part by the purchaser had been made for him. Had he remained in the country, he would have been enslaved, or compelled to sustain a vexatious and expensive suit at law. In consequence of the part I took in this business, I was exposed to many hard speeches and to some threats. these I endeavored to bear patiently, knowing that in equity I had wronged no one; and had conferred lasting benefit on a worthy young man.

I would not willingly do anything to encourage or sustain slavery. It is a system I have ever deprecated, as fraught with incalculable evils—civil, social, moral and intellectual. I have ever felt it my duty to do what I could to discountenance and discourage it. That I have done all that I might have done, I am far from supposing. But while my hands have been full of other labors, I have not been unmindful of the wants and woes of the colored man. I have not attempted to do for him what could not be done. But when an opportunity has offered of extending a helping hand either to the slave or the freed man, I have not been backward to do it.

I feel obliged by the kindness and truthfulness of your remarks respecting "the apology," said to have been made for me by the late Captain Armstrong. I could say much more on this subject, but I forbear. I have too much work on my hands and too important work, to spend any more time in controversy, than is indispensably required. Nor would I knowingly do what might in any way hinder that cause which we all love, and for which, though in different and distant fields, I trust we are all laboring.

I will merely remark, that "the apology," reported to have been made for me says, 'I bought a slave to wipe off all suspicion of my abolitionism.' If that was my object, a single extract will show how badly I have succeeded. In a letter addressed to me last May, by an influential and leading man of this nation, he says: "You are a Northern man, and meddle yourself too much about the doctrine of abolition, which we condemn. With this doctrine, you will divide us among the Christians, and stop the good work of God, by chilling the hearts of the Choctaw Christians."

This extract clearly shows how my course relative to slavery is viewed by those who are on the ground, and who see and know what I do. Those who live six hundred or thousand miles distant, form their judgment in many cases, from such vague and often incorrect reports as happen to reach them.

Yours truly, C. KINGSBURY.

Pine Ridge, Choctaw Nation,
March 12, 1849.

Uncultivated Land in Massachusetts.

It is said that of the 1,192,000 acres of land in this State, available for cultivation in some form, only 200,000 acres, or six and a half per cent., are under tillage; the remaining ninety three and a half per cent. consisting of woodlands, meadows, swamps, pasturage, etc.

Ohio and Pennsylvania Railroad.

The individual subscriptions to the stock of the Ohio and Pennsylvania Railroad Company, in Pittsburgh, amount to upwards of 4,000 shares. The committee expect the same will shortly be increased to 6,000 shares, or equal to $300,000. Altogether the subscriptions amount to over one million of dollars, which secures the charter.

ANNIVERSARIES.

From the New York Tribune.

Anniversary of the American and Foreign Bible Society.

The 12th Anniversary Celebration of this Society was held in the Meeting-house of the Oliver-st Baptist Church yesterday. The exercise was opened by reading from the Scriptures 66 Isaiah, by Rev. W. Ostrom, a returned Missionary from Burmah, after which Rev. John Peck recited prayer, which was followed by the [illegible] the 350th Hymn.

WM. COLGATE, Esq. Treasurer, presented his report to the Society, from which we gather that for the past year the

Receipts were - - -	$299,840 86
Balance due the Treasurer, April, 6, 1848 - - - -	557 12
Disbursements - - - -	38,321 79
Balance in the Treasury, April, 5, 1849 - - - -	671 95
Total - - - -	$299,840 86

After the reading of the Treasurer's Report, the Society was addressed by

Dr. S. H. CONE—He said the report of the Treasury which has just been read, shows you that our means have increased by several thousand dollars the last year and the benefits promulgated by the Society have also increased. The managers of your Society are worthy of all praise, and the Board, thank God, have not been lessened by the death of any one of its members. We may say now, as we did at first—if God is for us we care not who is against us. We therefore need not fear what man can do against us, if we are founded on truth and righteousness. We may firmly believe that our motto—the translation of the Bible, will be the motto of all desiring the universal understanding of the word of truth. In no part have our printing presses been stopped for want of funds—this year there will be a greater demand, especially in the printing and distributing of the Bible in Karen and China. Our dear brother OEHLER (the Missionary in Germany) now demands not hundreds of Bibles but thousands of Testaments—not thousands, but tens of thousands. He has sent us a report of his action, demanding a large supply, to which we have replied by the adopting of 3,000 Bibles for this holy work. My friends, I could well occupy your time for a half-hour or an hour by the recital of the good actions of, and bright hopes for our Society. When we see thousands of French, Welsh, Irish and Germans flocking nearly to our country, you at once see the wide and glorious field before us. And here let me remark: we need not stop to say what our Society does more than another, for I find that all the Methodist, Episcopal and Friends Bible Associations, notwithstanding all their efforts, there are people still waiting for the Bible. Then let us unite, with heart and soul, to all that God requires at our hands.

WM. H. WYCKOFF, Esq. Cor. Secretary, read the report of the Board, by which we learn that

The operations of the year have been eminently successful. The Society, which never has experienced a period of adversity, is enjoying a season of uncommon prosperity. Its receipts have been largely increased, being nearly five thousand dollars greater than in any former year.

FOREIGN APPROPRIATIONS.—These have been far greater than usual. There have been appropriated

To the American Baptist Missionary Union for the Karen Scriptures	$1,500 00
For the Chinese Scriptures -	2,000 00
For the Assamese Scriptures -	1,000 00
For the Siamese Scriptures -	1,500 00
For distribution of Scriptures in Germany - - - - -	1,000 00
In France - - - - -	500 00
To Bro. J. G. Oncken, for stereotyping and printing Scriptures, and salaries of Colporteurs - - - -	6,127 31
To the Eng. Bap. Miss. Society for the Bengali and other versions of India - - - - -	1,000 00
To the Am. Bap. Miss. Union, in English Scriptures, for the Cherokee Nation - - - - -	45 50
To Missionaries at Tavoy - -	7 50
To the Am. Ind. Miss. Association, to English Scriptures, for the Greek Mission - - - - -	64 00
To Bro. J.G. Oncken, in English Scriptures - - - - -	25 45
There has also been appropriated for the publication in this country of German Scriptures - - -	602 90
Of French Scriptures - - -	636 35

DOMESTIC OPERATIONS.—The effects of the fire that occurred in November last, were felt in a necessary increase of expenditure at the Depository, and a partial embarrassment in the book department.

The following is a summary of the business of the year:

Publications.—10,017 Bibles; 20,347 Testaments. Total, 30,364.

Issues.—13,638 Bibles, 26,940 Testaments. Total, 40,578.

Gratuitous Appropriations.—4,522 Bibles, 11,018 Testaments. Total, 15,540. Value, $2,824 57.

Life Members and Directors.—324 Life Members, and 22 Directors added to the lists.

REV. THOMAS ARMITAGE rose to move the adoption of the Report of the Board. The success which that report engenders in the heart of the widow and orphan, the father and mother, will spread a flame which shall light up the domes of the Christian Church. It is great for mind, subtle, and deep to contend with matter, but is greater far for mind to contend with mind. The Rev. gentleman addressed the meeting at some length.

BROTHER DRAKE seconded the resolution which passed.

Rev. Mr. SOMERS, in the absence of Elder R. L. Coleman, moved the following resolution:

Resolved, That it is the privilege and the duty of all who cherish a proper regard for the simple apostolic form of the ordinances of Christ, to unite in maintaining, and rendering efficient, the efforts of a Society that prosecutes, as its single object, the circulation of the sacred Scriptures in their purity.

This, said the Rev. gentleman, is a Society got up originally and prosecuted to its present result with the one and indivisible idea—to the spreading of the Bible. God grant us the day when we shall have the Bible universally spread, and a translation of it so that all can understand, free from the shackles of a sectional rendering. The field of the world is open before us, and the mountainous obstacles which were visible in our young days, Mr. President, have dissolved before perseverance.

Brother PORTER, of Mass., seconded the resolution with great pleasure, and wished to take this opportunity to bear testimony to the excellence of the Society, which was certainly beckoned into life by the hand of Jesus Christ—a Society which, though young in years, is hoary in wisdom. The motion was passed.

Brother WADE, returned Missionary from Burmah, in the absence of Rev. E. Kincaid, moved a resolution to the following effect

Resolved, That this Society, whose crown of glory consists in [illegible] owing to Divine authority, taking no lessons from human creeds, and knowing no standard but that which the Holy Spirit has given, ("He that hath an ear to hear, let him hear what the Spirit saith unto the Churches,") by its persevering and successful endeavors to give to the heathen the Sacred Scriptures faithfully translated, commends itself to the sympathies and liberalities of all who love the truth and desire its circulation.

He along with other missionaries had gone forth among the Heathen, and what could have been done without the Bible, and we were rejoiced when a faithful translation was ready to enlighten the Pagan and the Infidel. Brother Wade continued to address the meeting some time, after which the motion was seconded and passed.

Anniversary of the Evangelical Alliance.

This Society held its anniversary Thursday night, at 7 1-2 o'clock in the Dutch Reformed Church, corner of Fourth Street and Lafayette-place.

After prayer by Rev. Dr SKINNER, Rev. Dr. PARK reported to the meeting. He stated the *Christian Union*, published by Mr. Hewston and edited by Dr. BAIRD had greatly aided the objects of the Society. In the last year, there had been formed three Auxiliary Societies—one in the North-west district including North Pennsylvania, one in Philadelphia and the other in Troy. They had no agency as yet, except what they had during the last month, in which Rev. Mr. Beech, of the Presbyterian church, circulated their tracts, and extended their organisation.

Rev. Dr. CHEEVER then appeared. In commencing he referred to the state of affairs in Europe, which had been commented upon by most of the Societies now holding their meetings in this city. None of these Societies, however, equalled the Evangelical Alliance in the importance of its aims. There was said to be a Holy Alliance in Europe to restore the Pope to his supremacy. The difference between that alliance and this would be pointed out. The Dr. then read a number of Scriptural passages to prove that the Church of Rome was the harlot of Babylon mentioned in Revelations, and that the time was at hand when both the Pope and the church, of which he was the head, should be utterly destroyed. In the book of Revelation, the beast was represented as opening his mouth and speaking, after receiving his mortal wound. The Pope had opened his mouth at Gaeta, and asserted his dominion over all Christendom. But his prayers were in vain, for his days were numbered. The army of intervention would be destroyed with him, when God poured out the vials of his wrath, and the adulterous union of Church and State, whether in Italy or in England, would be overturned. Christ has said that his Kingdom was not of this world. The Pope, who claims to be his Vicar, has declared that his kingdom is of this world, and that he must have it, and his servants will fight for him. France had proved herself, by the assistance she was giving the Pope, to be one of the frogs described in prophecy. She had sent brandy and priests to the Sandwich Islands, and waged hostilities for Popery against their Christian Queen. Nor were the wanderings after the beast confined to Europe, for here, in this Republican country, Protestant writers were found who advocated the restoration of the Papacy by force of arms to Italy, that beautiful country, which had been so long priest-ridden and down-trodden by the mystery of iniquity. Dr. Cheever concluded by commenting rather severely upon a passage in the *Freeman's Journal*.

He was followed by Rev. Dr. KENNEDY, of Philadelphia, who began by calling attention to the Society as a grand platform on which Christians of all denominations might meet. He had been greatly struck with the reply of an Arab of the desert to the traveler Stephens, who asked him who was his master? The former, looking up to Heaven, said: "God is my master!" How beautiful from a child of Nature! How much more beautiful from a child of God! Lord Littleton has said that the spirit of hell and of heaven could not be more remote from each other than the spirit of bigotry and true piety. He had always been a member of that church of which they had heard so much to-night; but when he was a little boy he met with the Bible, in whose sublime pages he found embodied the ennobling vigor of truth. He would never forget those throbbings of heart he had felt, fifteen years ago, when Dr. Skinner prayed, as he did to-night, that they might all be one.

Rev. Dr. COX, of Brooklyn, followed. After recommending the *Christian Union*, the organ of the Society, he proceeded to speak of that text of Scripture in which Peter was mentioned as the Rock of the Church. He also announced the coming of Rev. Baptist Noel to this country.

As he concluded his short address and Rev. Mr. Brainard was about commencing, the report of the volley, fired by the soldiers in Astor place, was heard, and the meeting became confused, and was suspended in a few minutes.

American Board of Commissioners for Foreign Missions.

The Meeting in behalf of the A. B. C. F. M. was held yesterday morning at the Tabernacle—(the regular Anniversary not occurring until September)—Hon. THEODORE FRELINGHUYSEN in the Chair, and a very large attendance.

Prayer was offered by Rev. Mr. COSDIT. Mr. FRELINGHUYSEN opened the exercises with a few appropriate remarks.

Rev. Dr. POTTER then read a general statement of the results of the year, from which we extract the following particulars:

Missions of the American Board are in operation among the Indians in Lower Canada, in Western New York, among the Ojibwas, the Sioux, the Cherokees, Choctaws, and Pawnees, in the Oregon Territory, the Sandwich Islands at Foo Chao, Amoy and Canton, in China, in the Island of Borneo, at Madras, Madura, Ceylon Bombay, Ahmednugger, Oroomiah, in Persia, at Erzroom, Trebizond, Constantinople, Broosa, Smyrna and Salonica; at Athens, Beyroot, Mount Lebanon, in South Africa, and on the Gaboon River, just under the Equator, on the Western side of that dark continent. The Missions thus encircling the globe are shedding, it is believed, some light upon the benighted Nations.

In September last, the number of Missionaries, Assistant Missionaries and native helpers in the employ of the Board, was 557. Since that time, 15 Missionaries and Assistant Missionaries, with their wives—making 30 persons—have been sent into the field, some to India, some to Africa, and some to the Turkish Empire.

Several deaths have occurred in the Missionary ranks, among which, particular mention was made of that of Rev. Wm J. Pohlman of the Amoy Mission in China, whose sudden departure is a severe loss to the Missions in that part of the world, and has sent a pang through many hearts in this country. Mr. Pohlman had secured the esteem and confidence of the Prudential Committee in a high degree.

The Board has now under its care 75 Churches, with 26,000 members. There are 12 Seminaries for training native preachers and teachers; 18 other boarding-schools; 302 free schools: whole number of pupils under instruction, about 12,000. The schools at the Sandwich Islands do not come into this account, being provided for by the Government of the Islands. It has eleven printing establishments, with facilities for printing in nearly thirty languages.

The financial condition of the Board is not in all respects what might be desired, yet it is such as to inspire its friends with good courage. At the last meeting of the Board, there was a debt of $60,000. Toward the liquidation of this debt, $46,000 have been pledged, of which $39,000 have been paid in. The ordinary receipts, irrespective of the debt, for the nine months of the financial year ending April 30, amounted to $173,387—making the total receipts for nine months $217,000.

It is believed that the affairs of the Board, as a whole, have at no period of its history, presented a more encouraging and hopeful aspect than at this moment. God, in His providence, is very evidently saying, "Go up and possess the land." Intelligence has been received of the outpouring of the Spirit upon the Stockbridge Indians in Wisconsin, on the Gaboon Mission, on some of the Missions at the Sandwich Islands, and in a very remarkable manner upon the Nestorians of Persia.

Rev. Dr. Scott, of New Jersey, was the first invited speaker of the morning. He was fully persuaded that a series of special providences is attending the spread of the Gospel in every part of the world. He urged the great, the paramount importance of efforts to counteract the mighty influence of that Popery which has incited even the new Republican France, to engage in crushing the infant spirit of Liberty in Italy by reinstating the authority of the Papal Throne—to counteract the influence of the Greek Church, whose firmest stronghold is in Russia—that great Empire whose giant bulk on the North leans against the North Pole, on the other upon the Uralian Mountains, and whose feet are bathed in the Bosphorus. Our children must be those whose lot it shall be to battle against this mighty array of error, and is it not heavily incumbent upon parents to train the rising generation in the knowledge of the Truth, at every family altar and in every household!

Rev. Daniel Poor, of the Ceylon Mission, was the next speaker. He gave a most interesting account of the Missionaries at Ceylon, who sailed from Newburyport thirty-three years ago, on the 23d of Oct., 1815; nine in number, eight beside himself, and of whom five are now alive and in active service. Four have been taken away to a better world: the first of these was the beloved Warren; the next, the lady of Mr. Poor, the third, Mr. Richards; the fourth, another sister.

The first intercourse established with the natives—between whom and us, said Dr. Poor, there was a great gulf—was through the instrumentality of our house servants. The village school, however, is the appropriate door of success to the people. The missionaries introduce themselves to the teachers, and signifying their willingness to undertake their charge—upon the express and single condition that they should impart instruction in the principles of Christianity—they are cheerfully relinquished. The children are delighted with the finely printed books, the teachers satisfied by the advantages thus obtained without trouble, and the parents are gratified. Thus all is pleased, and a mighty influence is at once awakened. The expense attendant upon these endeavors does not exceed, for each child, the sum of fifty cents per annum; a cent a week for giving the Gospel to a benighted people. Another potent influence is the Boarding School, where the Missionaries are brought into still more direct contact with the natives, and where a great amount of good is effected.

Dr. Poor closed thus: He had seen many strange things on returning to civilized countries after a thirty-three years' absence, and, coming to this city, he had been astonished to see such an establishment as the Croton Aqueduct, and he had pondered upon it as the fairest emblem of what this Organisation should be. An Institution like this, he continued, should be the Croton Aqueduct of the Missionary Cause. What were the skill and wisdom put forth in the construction of that great work, and he only asked the same relative amount to be expended upon this Organisation. He considered it the very best emblem of what this should be; and desired only the same depth of learning, and the same efficiency of action, the same liberal heartedness of expression, in sending the water of Salvation to every creature in the perishing nations of the earth.

The Missionary Hymn was then sung, the audience standing.

Rev. R. S. Storrs, Jr., of Brooklyn, followed in a few eloquent remarks. He depicted in glowing language the strength and power of that Idolatry which feeds and grants full license to the desires of the human heart. Do you suppose, said he, that such a system as that could be shaken as a man would take a summer twig and shake it with the muscles of his arm?—a system, the life of which, in a thousand manifold forms, circles in all the forms of being—an influence which fills the social life of the Hindoo as the light fills the crystal—and how will you take it out when it is so incorporated into all their systems? It is like trying to rend a firmly rooted tree. And yet it is a work that can be done. Truth is harmonious with everything that is beautiful and holy, and there will be some in every community who will be touched by its influence. The light shining at first upon the summit only, will steal more and more upon the valleys beneath, and the most barren soil will in time be rendered fruitful.

Rev. D. T. Stoddard of the Nestorian Mission, next spoke. His remarks were mainly directed to the remarkable outpourings of God's spirit on that people, and he read a number of extracts from late advices he had received from his brethen there. Large numbers have been hopefully converted, and among these not the least eminent in earnestness and fervor in the Cause of Mar Yohannan, the Nestorian Bishop, whose recent visit to this country will be recollected.

The assemblage were dismissed with a Benediction by Rev Dr. Poor.

AGRICULTURAL.

From the American Agriculturist.

WORK FOR MAY, SOUTH.—*General Remarks.*—This is considered the most important month in the whole year, when we take into account the cultivation of the young growing crops, because much of the future labor will depend on the quality and quantity of the work done now. If it be well done, as it should be, the crops will not so soon become foul; and if much of it be done, the planter will be able to receive an earlier return.

Working Cotton Fields.—Young cotton plants must be cleaned out as soon as practicable after the first leaves are developed with the sweep cultivator and hand hoe.

Weeding Corn.—Keep your corn fields in good order, and free from weeds.

Corn Fields.—See that your corn fields are kept clean, and as soon as the plants have grown about 12 inches high, a small quantity of earth should be drawn towards them; and in the course of the two succeeding dressings, a bed should be formed for them five or six inches in depth.

Tobacco Plants.—The earth around these should frequently be stirred with the plow, cultivator, or hoe, and kept free from weeds. As soon as the plants are sufficiently large, they should be primed, topped, suckered, and wormed.

Harvesting Winter Grain.—Most of the winter grain that was sown in October last, will require harvesting this month. That to be used for feeding stock should be cut just before it begins to turn yellow; but that left for flour should be cut when the grains are in the milk.

Silk Cocoons.—Silkworms will have wound their cocoons from the 1st to the 20th of this month. Those you wish to reel, may be left in the hot sun a day or two, or they may be exposed a few hours in an oven or kiln, heated sufficiently warm to cause bees' wax to melt.—Those intended to produce eggs for the next crop, must be selected and placed on sheets of moist paper, in a cool, dark room. From 100 to 120 pairs of millers will produce an ounce of eggs. Each female lays from 350 to 500 eggs, averaging about 350. An ounce of eggs contains about 40,000. If well cared from good millers, and safely kept, they will nearly all hatch and produce good worms. Our climate is admirably adapted to the production of the silkworm, as is shown by the fact, that while an average of 30 to 60 per cent. of the worms are lost in Europe, from climate, food, and disease, scarcely five per cent. are lost in this country.

Kitchen Garden.—Plant cabbage, shallots, lentils, peppers, and generally all that is recommended for April. "The old gardeners of the country," says Mr. Dian, "pretend that nothing will come to perfection if sown in this month." But, from sixteen years' experience at New Orleans, he feels justified in stating that the plants require only to be set further apart, because they grow more vigorously on account of the increased flow of the sap.

Fruit Garden, Shrubbery, &c.—Keep the earth loose and clean around your grape vines. Plant and water cuttings of Cape jasmines.

USE OF LIME IN VAULTS.—There can be nothing more wasteful to the fertilising properties of night soil, than throwing quick lime into the privies. It expels the offensive odors, it is true, but these are precisely what are most efficient and desirable as manures. It is a practice only to be tolerated by those who never make any use of the contents of their vaults. The strongly alkaline properties of the lime combine with the carbonic and other acids, already in combination with the ammonia, thus driving off the invaluable fertilising materials of the latter. Fine charcial, charred peat, plaster of Paris, sulphuric acid, and common copperas, (sulphate of iron,) are the best additions for vaults, where the contents are to be used as fertilisers, as they absorb the gases, ammonia, &c., and retain all for manure. If these are wanting, add dry mold, or peat, tan-bark, or sawdust, though these are much more bulky than the former, in the ratio of their absorbent powers. These may be added from time to time, and when sufficiently accumulated, withdrawn for use.

When the earth contiguous to privies is exposed to saturation, by which the contents may be diluted, and thus drained off, the vaults should have perfectly tight boxes, which can be easily drawn out from behind as fast as filled.—The addition of wood ashes is to be placed in the same category with lime, though these are less objectionable. The alkalies of the ashes operate in the same way as the stronger and more active alkali of the lime, though in a less intense degree. But the oxiders of the ashes are absorbents of the gases, and, to the extent that they exist, are directly beneficial in this combination.

THE EXAMINER.

F. COSBY,
JOHN H. HEYWOOD,
NOBLE BUTLER,
} Editors.

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☞ *We send, occasionally, a number of the* EXAMINER *to persons who are not subscribers, in the hope, that by a perusal of it, they may be induced to subscribe.*

Central and Executive Committee on Emancipation.

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James Speed.

WM. RICHARDSON, Treasurer.
BLANU BALLARD, Corresponding Secretary.

Emancipation Meeting.

There will be a meeting of the friends of Emancipation without distinction of party at JEFFERSONTOWN, in the County of Jefferson, on Saturday, the 2d day of June next, to nominate candidates for the Convention.

A Word to all Christians in Kentucky.

"A time has come in Kentucky when the christian population of that noble and rapidly advancing State will speak and vote like christians at the polls, and demonstrate its love of liberty and right, by extending them to everything in the form of man, that breathes its air or treads its soil. It will be her greatest honor, as I am sure it will be her greatest interest, to be first in this great work."

ALEXANDER CAMPBELL.

The Bible and Slavery.

We learn from a *friend* in Monroe county, that the pro-Slavery men there are continually quoting the Bible in support of their beloved institution, and that the twenty-fifth chapter of Leviticus is an especial favorite with them. Our friend desires an expression of our opinions upon this subject, viz: The relation of the Bible to Slavery. We cheerfully comply with his request, for the subject is an important one, and well worthy of earnest and thorough consideration:

1st. We readily admit that, in the chapter referred to, the 25th of Leviticus, and in other parts of the Bible, the existence of slavery is recognised. But what then? Are we to infer from this fact that Slavery is right and intended by the Creator to be perpetual? Every reader of the Bible, every student of Jewish history, knows that many things were tolerated among the Jews, which no Christian would for a moment think of defending. Polygamy, the law of the blood-avenger, and arbitrary divorce, are instances. These things existed among the Jews, and are recognised in the Old Testament, but does any Christian therefore regard them as right in themselves, and intended to be perpetual? Certainly not. The Saviour himself has taught us how to regard all such practices and institutions. (See the 19th chapter of St. Matthew.) When Jesus, in answer to the question, "Is it lawful for a man to put away his wife for every cause?" proclaimed the solemnity and binding nature of the marriage relation in these impressive words, "Whom God hath joined together, let no man put asunder," he was *immediately* referred to the system of divorce as existing under the Mosaic law. The Pharisees quoted the authority of Moses in favor of divorce, as the pro-Slavery men now quote his authority in favor of Slavery. How did Jesus reply? Very briefly, but very decisively: "Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so." This is conclusive. Many things were permitted under the Mosaic dispensation, because of the degraded condition of society, which Christianity frowns upon and utterly condemns. The existence of Slavery under the laws of Moses, therefore, no more proves Slavery to be right, than the existence of Polygamy and Arbitrary Divorce proves them to be right. Moses did not originate nor sanction Polygamy or the custom of Arbitrary Divorce. He merely tolerated them. Moses did not originate nor sanction Slavery, but merely tolerated it, and gave laws for its regulation. Thus, in the 25th chapter of Leviticus, so often quoted, Moses does not command his people to hold slaves, but he commands them, if they do hold them, to procure them from the heathen nations around. He tolerates, but does not decree, Slavery.

2d. All the laws instituted by Moses for the regulation of slavery were designed to mitigate the evils of slavery. For instance: If a master maimed his servant, even though to no greater extent than to the loss of a tooth, (Exodus 21: 27,) the servant became free. Again: The slave, who ran away from his master, could not be delivered up to his master, but must be allowed to live where he chose. (Deut. 23: 15, 16.) The language of Moses in this passage is very strong and emphatic: "Thou *shalt not* deliver unto his master the servant which is escaped unto thee." Absolute prohibition. "He, the servant, shall dwell with thee, even among you, in that place which he shall chose, in one of thy gates where it liketh him best." The runaway slave was to be at perfect liberty to chose his own place of residence. And then are added these few, yet all-comprehensive words—words which beautifully embody and illustrate the spirit of the Mosaic law: "Thou shalt not oppress him." Upon oppression of every kind the law of Moses frowned. For the poor and neglected it had especial consideration. It came between the master and the slave, and with its panoply protected the slave from the violence of passion and the cruelty of revenge.

There are other regulations designed to mitigate the evils of Slavery. An able writer, Bacon, has stated, "Under the Jewish law, in certain cases, the female slave became entitled to the privileges of a wife, or in default of these, to her freedom.—(Exodus 21: 8, 11. Dent. 21: 10, 14.) No master, who became a father by his female slave, increased, in that way, the number of persons doomed to bondage." This same writer goes on to observe, "That the religious institutions of the Jewish nation were, in many respects, calculated to afford relief and privileges to the slave. Being circumcised, he was no longer regarded as a heathen, but was bound to the worship of the God of Israel. The weekly rest of the Sabbath was for him no less than for his master, and the master was expressly enjoined, in reference to this privilege of his servants, to remember the toilsome bondage of Israel in Egypt. (Deut. 5: 4, 15.) In all the sacred festivals, the servant and the handmaid were to partake no less than the son and the daughter, and Israel was to remember, 'thou wast a bondman.' (Deut. 16: 11, 12.) The tendency of all these things was to create sympathy and kind affection between the master and his servants, and to prepare the latter for the privileges and honors of freemen."

Such are some of the Mosaic laws in regard to Slavery, wise and humane, and well fitted to ameliorate the condition of the bond-servant, and to cause him to be regarded as a brother rather than a slave. We should imagine that the pro-Slavery men would find it hard work to discover in such regulations, any justification of American Slavery. At any rate, we doubt whether many of our pro-Slavery friends would like to have the Mosaic laws applied to the regulation of that institution in the United States. Some of its provisions, we fear, would prove rather inconvenient.

3d. The Bible looks, not to the perpetuation, but to the cessation of Slavery.

In proof of this statement, we refer, first, to the inevitable effects of the laws to which we have alluded. It is impossible for slavery to continue under the influence of such laws. How long, think you, could slavery exist in America, if for so slight an injury as the loss of a tooth, the slave should become free; if there were an utter prohibition against delivering a runaway slave to his master, and if every such slave should be at perfect liberty to chose his own place of residence, with the assurance that the majesty of the law was solemnly pledged to defend him from oppression? Under such laws—laws looking to the interest of the slave, rather than of the master, Slavery would speedily disappear even in America, with its three millions of bondmen. Surely, then, in Palestine, where the number of slaves never was large, it must have been impossible for slavery to be perpetuated. A doom was upon it. It must die. *It did die.* There is not the slightest evidence that slavery existed among the Jews at all in the days of the Saviour. It existed in Greece and Rome, but not in Palestine. It had faded away before the benign influence of the Mosaic law.

The spirit of the Bible, of the Old as well as the New Testament, is adverse to slavery.—Every reader of the sacred volume is familiar with the strong and startling language employed in Isaiah, 58, 6: "Is not this the fast that I have chosen? To loose the bonds of wickedness, to undo the heavy burdens, *and to let the oppressed go free, and that ye break every yoke?*" Such is the spirit of the Old Testament, a just, humane, and kindly spirit, utterly opposed to oppression of every kind. And surely no arguments are needed to prove that the spirit of the New Testament is a free spirit, the very spirit of liberty itself.

"All things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." Such is the sublime declaration of the Saviour; the rule by which life is to be governed in all its relations. How plain and easy of apprehension! The youngest child can understand it. How comprehensive! "*All things whatsoever.*" There is no limit, no exception. It applies to life in all its departments and duties. It embraces every class and condition of human beings, high and low, rich and poor, bond and free. No man is beyond the jurisdiction nor exempt from its obligation. It is Christ's law of human brotherhood, a sublimer law than that which guides and governs the planets in their majestic march through the heavens. Let the grandeur of this law be once appreciated, and its solemn obligations felt, and every form and kind of oppression would cease. There is but one class of men, who can find any sanction for slavery in the New Testament, viz.—*men who wish to become slaves themselves.* If any of the advocates of slavery in Kentucky belong to this class, they can consistently appeal for authority to the word of God, for, in enslaving others, they are merely doing to others as they would have others do to them. To this class of men the Bible is the record-book and charter of slavery. To every other class it is mankind's bill of rights, the Magna Charta of civil and religious freedom.

A Horrid Scene.

We copy the following account of the death of a drunkard from the St Charles (Ill) Register of the 11th inst. Read it to the tippler,—it preaches powerfully:

We witnessed one of the most horrid scenes on last Sabbath, that we ever beheld, of the body of one David Shields, which was found about one mile south of this place, in an old vacated cabin a few rods off from the main road. There was no inquest held over the body, as all the friends of the deceased, and the many who witnessed the condition of the body as found, judged that he came to his death by intoxication—the instrument of death, a jug, was sitting by his side. It is not known how long he had been dead; he was seen last, on the Friday evening previous to his being found. The rats had disfigured his face by eating off his right cheek, and also one side of his neck; thus rendering the corpse the most awful spectacle we ever beheld. The body was removed and interred in as respectable a manner as circumstances would admit.

Northern Capital in Virginia.

The Richmond Whig says that no country in the world presents so wide a field to capitalists who may desire to invest money in manufacturing enterprise, as Virginia does at the present time. Her mines of coal and iron may be regarded as utterly inexhaustible. The extent of the coal region is computed to be twenty thousand square miles. After stating these facts, so deeply interesting to all who wish to see the Old Dominion prosperous, the Whig adds that it is a matter of surprise that attempts to manufacture have not already been made on a large scale, and that northern capital has not found its way to those sources of profit, to a much greater amount than has hitherto been the case.

Here, then, we see northern capital and northern enterprise are called on to develop the embowelled treasures of Virginia, and to promote within her borders those manufactures for which she enjoys so many facilities, and which would doubtless be found to be richly remunerative. Nothing is more common now than for the advocates of slavery to assert that Virginia and Kentucky are more prosperous than the free States, and they produce statistics to show that the average wealth of persons in these slave States is far greater than that possessed by the inhabitants of the free States. Admitting this to be true, is it not a very singular thing that these more prosperous and wealthy individuals should call on the poorer men in the free States to come among them and bring their capital and invest it in enterprises which will yield them a very extraordinary profit? If it be a fact that the average wealth and prosperity of Virginians are more than twice as great as those of the people of Massachusetts, why do the Virginians call on their Yankee friends to come and dig their coal and iron, and employ their capital in erecting manufacturing establishments? Why do not these extraordinarily prosperous and wealthy Virginians engage in manufacturing and thus save the large profits to themselves? The truth is, the reason why Virginia calls on Northern capital is to be found in the fact she has neither the active capital nor the enterprise necessary to take advantage of the elements of prosperity and wealth which nature has lavished on her bosom, or to avail herself of the great and obvious facilities she affords to manufacturing skill and industry.

The few manufacturing establishments over which the Southern people rejoice so often, have been built and started and carried on almost exclusively by men from the free States. There is not energy or enterprise enough in any slave State to break up the old and absurd order that prevails, and to embark in new and profitable business of any kind. Slavery deadens every energy, and consigns those whom it infects to a hopeless lethargy, which chains the free spirit and represses every aspiration for a new and better order of things.

The fact that it is the capital, skill and enterprise, of the men in the free States, on which the men in the slave States rely to develop the resources around them, and to introduce manufactures, is, in itself, a most thorough refutation of all the fallacies in which the pro-slavery men now indulge when speaking on the subject of the assumed greater prosperity of the slave States. If the slave States be more prosperous than the free States, where are the evidences of the fact? Answer us not by adducing tables of lying figures, but point us to those substantial evidences of wealth, prosperity, and general comfort which all men can appreciate and no man can mistake. This cannot be done, and but few of those men who use the figures manufactured and arranged by Fisher and his friends, have any confidence in the truth of the inferences drawn therefrom. The general unprofitableness is a truth which no amount of fallacy, falsehood, or figures can disprove.

Another Helper in the Field.

It is with sincere joy that we place before our readers the following passages. They are from the pen of a man of powerful mind and vast influence, one who is regarded by tens of thousands in Kentucky with affection and reverence, D. Alexander Campbell. We have made large quotations from the article which is found in the May number of the Millennial Harbinger, and only regret that the space at our command will not permit us to publish the article entire:

"What is the duty of a Christian citizen of Kentucky, on the present occasion, is the question which every conscientious man will propound to himself. A time has come when no citizen of that State can say,—"I can neither prevent nor perpetuate the indefinite continuance of Slavery in Kentucky. I did not put it upon the State nor can I take it off."

By a single clause in a new Constitution you may put an end to it beyond a given day. The Ruler of nations, in his providence, is now conferring this power on every voter in the State, by proposing a convention for new modeling the Constitution. By his vote, every citizen may, from and after a given day, be regarded as, in very deed, an institutor or annuller of Slavery in Kentucky. This is the only point which, in the present paper, I intend to commend to the consideration of every voter to whom these presents may come.

It is, indeed, the boast of the American people, that they can create or annul their own institutions; and that, therefore, they live under laws of their own creation and adoption. If, then, Slavery is to be the inheritance of their heirs and successors, it must be, and it can be, only by the suffrages and free voluntary choice of the present citizen voters of Kentucky.

That the present existing slave population of Kentucky is perfectly disposable on the part of Kentucky, is proved to a demonstration in Mr. Clay's letter. It requires no inspired prophet to predict, that in some twenty-five years, on the project submitted, Kentucky would be as free from Slavery as Pennsylvania or Ohio. And that she would be much enriched by the loss of every slave she possesses, is as demonstrable as that a straight line is the shortest possible distance between any two given points.

But, in a moral, or rather in an evangelical point of view, "*Is it desirable that it should be removed?*" To answer this question discreetly, we must first look into the oracles of Jehovah.

Paul once said to a Christian slave,—"If thou mayest be made free, use it rather." And to a Christian master the same spirit of wisdom saith,—"If thou, too, desirest to be made free, use it rather." The law that binds the slave binds the master, as the law that binds the husband binds the wife. The Christian master has duties to perform to his slave for which he is held bound to the State; but higher duties than these, for the performance of which, he is held more firmly bound to Him who sits upon the throne of eternal judgment; before whom the master and the slave stand upon a perfect level.

Now, the great question is, what are those duties which Christianity enjoins? Good and comfortable food and raiment, and necessary medicine! This is due to your ox and your ass,—and if you defraud them God will hear their cry and punish you. But is this all? Does the law of Christ demand no more from a Christian master, for his slave, than food, raiment and medicine, comfortable lodgings, reasonable labor,—no more!——! Yes. He is "to render to him whatever is *just* and *equal*." He is to teach, instruct and evangelise him by all the means in his power. He is just to do for him as his slave what he would have his slave do for him, were he himself to become the slave and his servant the master.

Such a change would open his eyes more than a volume. He would now no longer "see visions and dream dreams." He would commune with realities. He would think ten times about the soul and once about the body. He would now no longer look upon the slave and his mule as consubstantial, co-equal and co-eternal. He would ask more than green corn and dry—in their season. He would ask more than a blanket and a bed, a cabin and a fire. He would ask for more than calomel, a lancet and a skilful doctor, when sick. He would ask for the bread and water of life, and for the physician of souls, and not to give him these he would regard as an unpardonable sin. But this is not all. His mind must be cultivated and elevated in the conception of things spiritual, divine and eternal. This calls for much teaching, either on the part of the masters or some one else. And the law, wherever it exists, that inhibits the slave from going to a common school, only obliges his Christian master to open for him a private school in his own house, or on his own premises. He must then become school master himself, or find a substitute on the peril of renouncing allegiance to Jesus Christ. It was such reasoning as this, and not the absolute scriptural unlawfulness of Slavery, that constrained me to emancipate and set free from Slavery, not my slaves only, but myself. I hesitate not to add that emancipation was much more enjoyed by me than by them; and hence, from that day till now the emancipation of masters is full as much an object next to my heart as the emancipation of slaves. But, alas! masters sometimes, as well as slaves, lug the chains that enslave them.

But half the story is yet to be told, and consequently, half the arguments for emancipation are yet to be considered. Masters and mistresses generally, have children themselves, and Christian masters and mistresses have, not unfrequently, a larger number of these blessings than others. And hence arises a new world of troubles.

Man being wisely and benevolently constituted an imitative creature, constrains Christian parents of much discernment and sensibility to place their own children in circumstances the most favorable for their intellectual and moral development. This susceptibility on the part of children to take upon them the habits of those amongst whom they are reared, even to the very tones and inflexions of the voice, the gait and muscular movements of the body, and set phrases of speech, constrains every conscientious parent to be supremely sensitive on the subject of early, nay, of infant associations; sensible, as he ought to be, that no after training or education can ever fully efface or eradicate these, especially in the more sensitive and moral department of his nature; he will not rashly and for a very paltry consideration, encounter these risks and consequences. Who subscribes not the common adage,—"As the twig is bent the tree's inclined?" And is this not more true of the inward and moral man than of the outward and physical?—It is an axiomatic truth, known and acknowledged by all.

Earth's noblemen, well knowing this great fact, will not permit their sons and daughters to take their first lessons outside the paternal roof. They place them in no public school nor suffer them to form an acquaintance beyond the circle of their own approbation, till their manners and habits are moulded after such types and forms as they regard to be models of elegance and good taste. Nor will they, even under their own roof, admit a private tutor whose manners fill not up, in a good degree, that standard which they themselves have set up.

If such be the philosophy and taste of the best educated classes of society, and such the practice of those who seek to obtain precedence and rank amongst the grandees and nobles that surround the thrones of earthly sovereigns, what shall we think of the Christian wisdom, piety and paternal affection of those Christian parents, who, reckless of the associations and intimacies of their own dear offspring, commit them, from the nursery, to the laimates of negro kitchens and negro cabins, generally more degraded in morals and impiety than in condition and circumstances? What an infant school, and what early associations for those for whom Christian piety and paternal affection would desire a place amongst the pure in heart and the pure in life, predestined for a place near the throne of the eternal Sovereign of both earth and heaven! Must we not explain such inconsiderateness or infatuation by one of the sayings of the great Master, who said,—"The children of this world are more prudent in conducting their affairs than the children of light?"

But we care not whether it be in the kitchen or the parlor; the bed chamber or the drawing room; the flower garden or the corn field, that such intimacies are formed and cherished, that such models of moral degradation and impiety are exhibited to the opening understanding and the youthful heart. The influence and the effect will be the same. Impious and filthy communications and contaminating examples, like the miasma of plagues and pestilences, strike as fatally in the palace and in the potter's lodge, as in the castle of the baron and in the cabin of his humblest serf. It was an oracle of a Grecian sage endorsed by an Apostle,—"Evil communications good morals corrupt."—And it matters not where they are promulgated nor by whom expressed. I am aware, indeed, that many Christian parents endeavor to counteract these sinister influences, both by precept and example, but their efforts are occasional and sporadic, while the opposing and contaminating influence is constant and epidemical.

But it will, doubtless, be alleged that hired servants and nurses are not, in the aggregate, much preferable. This with me, at one time, passed for an apology; but it ceased to be satisfactory. Hired servants are more easily changed, and then their influence, where evil, is but occasional; whereas slaves are always present and their influence constant and familiar. Besides, however inexplicable the mystery the fact is incontrovertible, that children are generally more attached to black than to white servants, more unreservedly under their influence, and more imitative of their peculiarities—than of those of white persons. Still, parents having a choice in the employment of white servants, can select and dismiss at pleasure, and as Christians they are bound to reprobate those of contaminating influence, and prefer those of moral and Christian character.

But if contamination must be the consequence under any foreign influence, whether in the form of hired servants or of slaves, the Christian parent can neither justify himself nor be justified in exposing his infant offspring knowingly and willingly to such influences as may imperil their moral character and their eternal destiny. So that the question before us is not a choice of evils, but a repudiation of all evil influences in this most delicate and absorbing of all interests on earth.

But we must press this point a little farther. The intercourse between a master and a slave, however kind and generous the former, and however pliant and obedient the latter, is, on the one side, essentially dogmatical, absolute, and lordly, on the other side, cringing, servile and abject. Master and servant, it is true, are correlate terms; but not more so than tyrant and slave. We may, indeed, have severe masters and mild tyrants, surly servants and agreeable slaves. But there is a lawless absolutism on the part of a slave master, and an unrestricted submission on the part of his slave that constitute the essential and differential attributes of the relation; while there is but a limited authority on the part of an ordinary master, and reserved rights on the part of a hired servant, that compared with the former, renders the latter relation safe, virtuous and honorable.

Moreover, the intercourse of the parties in the latter relation, is always maintained under the possibility, and frequently under the probability of exchange of circumstances, either in the parties themselves or in their immediate descendants, which greatly modifies and moderates the feelings and conduct of the parties, which can never enter into the constituency or consideration of a legalised master and slave.

Cruel masters are few compared with the humane, yet the tendency of the relation is to degrade rather than to elevate the servant, and to render haughty and tyrannical the master. There is a certain point, above which the servant dare not be elevated, and a certain point below which, the master must not descend. These exhibitions are unfavorable to the proper moral education and development of children.

The inferiority and comparative dullness of the negro race, owing both to nature and to circumstances, is most unfortunate as respects the moral culture of the young masters and mistresses—the children of Christian slave-holders. Their stupidity or comparative dullness calls forth a corresponding dogmatic austerity and pleonastic authoritativeness on the part of masters and mistresses in issuing their instructions and mandates, greatly unfortunate to their own children. They cannot distinguish how much of this mannerism grows out of the dullness of the servant or out of the attitude of the master. Before it can make this discrimination, its taste is vitiated and its habits are formed. Some Christian masters of real discrimination and of good taste, will not, on this account, on any occasion, issue an ill-tempered, unfeeling or lordly mandate in the presence of his child, well knowing that it would acquire the habit before it could comprehend the most justifiable reason which he could propound.

But it would be the work of a volume rather than of a sheet to develope the moral tendencies of this unfortunate institution, in the midst of a republican and Christian people. It seems to be equally opposed in its spirit and tendency, as ordained and established on our statute books, to both. True, indeed, as we have before abundantly proved, the relation of *master* and *slave*, or, as many prefer to express it, *master* and *servant*, is recognized in the Law and the Gospel of God. But the evangelical use of this relation is that which few seem to comprehend.—The Christian master rendering to his servant that which is "*just* and *equal*" on Christian principles, seems yet a mystery to myriads of nominal Christians. Were that Christian precept interpreted and applied according to the genius and spirit of Christianity, the servant would be more an object of envy than his master. But existing laws and institutions in Virginia and Kentucky are greatly adverse to the rights of man and the rights of Christians in these particulars, and constitutional reforms are necessary and unavoidable.—The genius of the age is against Slavery. A King in Virginia or Kentucky would not be in the eye of Europe and the civilized world, more anomalous and discordant than Slavery, with the genius of our political institutions and the boasted liberty and progress of our country.

A time has come in Kentucky when the Christian population of that noble and rapidly advancing State will speak and vote like Christians at the polls, and demonstrate its love of liberty and right, by extending them to every thing in the form of man that breathes its air or treads its soil. It will be her greatest honor, as I am sure it will be her greatest interest, to be first in this great work.

It is no utopian scheme that has been offered by her greatest statesman. Its only fault is that its inclined plane is too long. On that account it will be the more practicable, the more popular, and the surer of effect. But it will move more rapidly than many seem to think. It will measurably free Kentucky of this incubus in half the time contemplated, and that without the sacrifice of any real interest. By being first in this great cause, she will lose less and gain more than any Slave State in America. But it is her State honor, her moral character, her Christian excellence, her social happiness that I desire to see advanced and consummated. Procrastination in this case would be folly, consummate folly. It can be easier and more safely done now than at any future period. The obstacles will always increase. If there is one good reason this year, there will be two next year, and so on, in constant progression. It is emancipation now, or Slavery forever.

With this view and in these feelings I make these suggestions. Though hastily sketched, in the midst of many interruptions and without revision, they are dictated by an attachment which is not feigned and an admiration which is not professed for a people dear to me from many associations, and in whose political, moral and religious elevation I cannot but take the greatest interest. I believe I have as many true, personal and cherished friends in that great Commonwealth as any one in Virginia could have, and it is in this belief and under these convictions that I feel constrained to say what I have said, and to urge on every friend of God and man, the importance and necessity of not suffering a new convention to assemble to revise its Constitution, without the insertion of a clause that will either fix the destiny of Slavery within its precincts, or give to the people at any time in their primary assemblies, a power, effectually to express their views and wishes without the intervention of another convention, and by a decided majority to any with supreme authority, the days of Slavery in Kentucky are numbered and registered with those beyond the flood."

A. C.

No Cholera.

The health of Louisville has never been better than it is at present—we are entirely free from any epidemic, and we are glad to see our markets again crowded with venders of the necessaries and luxuries of life, and our hotels enlivened by the presence of visitors from the country, who were rather scarce during the cholera visitation.

The cholera is not decreasing at Cincinnati, but has entirely disappeared from New Albany, Madison, and Pittsburgh.

The Maysville *Herald* of Monday evening says: In this city, although we have an occasional case, the alarm has subsided, and no apprehension seems to be felt by the prudent and watchful.

☞ On the evening of a certain day near the close of the year 1849, a solitary man, closely muffled in a high cloak, will be seen embarking on board a steamer bound for America. That man is G. P. R. James. So the papers say.

Ellwood Fisher.

As we have published in the Examiner the articles from the Cairo Delta, which Mr Fisher regards as false and injurious, we insert with pleasure the following letter addressed by him to the Editor of the New York Tribune. We desire to do justice to all men. We commend the letter to the especial attention of our readers. It will doubtless prove as interesting to them as to us; and we confess that it has interested us greatly.

We know not how this letter may strike others, but it seems to us a very peculiar document indeed. Mr. Fisher asserts that so far from being an abolitionist, "he has uniformly taken the side of the South in the controversy with the North, and that on the ground, that the evils belonging to Southern institutions were less than those of Northern." And yet he admits that "he went so far in the strictness of his Quaker education, as to refrain from using as articles of dress the products of the cotton fields of the South and the cotton-looms of the North." This is taking the side of the South and Southern institutions with a vengeance! Refusing to use cotton, the great staple of the South, because the production of slave-labor, and thus adopting a course which, if universally pursued, would strike a fearful, if not fatal blow at the South and the South's most cherished institution, and yet uniformly taking the side of the South, because the evils belonging to Southern institutions are less than those of Northern!

This is certainly a very novel way of manifesting friendship. Mr. Fisher's friendship must be as peculiar as his logic.

"But," says Mr. Fisher, "this was before I became of age." Does Mr. Fisher then mean to have us understand that his refusal to wear cotton was merely an act of boyish immaturity and folly? This excuse, if excuse he designs it to be, will hardly do, for he had just before asserted that "instead of being an advocate of slavery, he went so far in the strictness of *his Quaker education*, as to refrain, &c." His refusal, then, to use the products of Southern institutions was owing, not to boyishness, but to *Quakerism, his strict Quakerism.* Well, has Mr. Fisher ceased to be a Quaker? Every body who knows him knows that he claims to be, not only a Quaker, but a very strict Quaker, just as strict a Quaker now as he ever was.—The days of his boyhood have passed away, (and with them, we fear, has passed away the single-heartedness of boyhood,) but the strictness of his Quakerism has remained. Here we confess we are puzzled. We do not understand that strict Quakerism, which causes one in youth to regard slavery with abhorrence, an abhorrence so extreme as to compel him to refrain from using the products of slave-labor, and in maturer years permits him to become an advocate of slavery.

"I am no advocate of slavery," says Mr. Fisher. Then your Southern friends and admirers have most wofully mistaken you. You know that they are circulating your address by tens of thousands. You know, also, that some of the most enthusiastic have proposed to give you a public dinner in attestation of their admiration and gratitude. Admiration and gratitude for what? Your strict Quakerism, which would not permit you to use the products of their cotton-plantations? The people of the South are not accustomed to be grateful for such favors. No, Mr. Fisher, it is for your advocacy of slavery that they admire and extol you. You, the strict Quaker, have throughout the South the enviable reputation of being slavery's warm friend and powerful advocate.

You will say, then, that the Southern people misunderstand you—that you are not an advocate of slavery. Ought you not, then, to endeavor to correct their misapprehension? Ought you not to address a letter to the Editor of the Charleston Mercury, to inform him and his readers that you are no defender of slavery but a Quaker, a strict Quaker, and that strict Quakerism compels its adherents to regard slavery with extreme aversion, even to the degree of refusing to use the products of slave-labor?—Your letter to the Tribune puts you right before the people of the North—a letter to the Mercury will do you justice among the people of the South.

Letter from Ellwood Fisher.

To the Editor of the N. Y. Tribune:

The following paragraph is in the *Tribune* of the 25th inst.:

ELLWOOD FISHER UNMASKED.—"The *Cairo* (Ill) *Delta* says that Ellwood Fisher, who is figuring quite extensively in the Southern Loco-Foco press, as the author of a lecture in favor of slavery as a humane and divine institution—was a Quaker but has been turned out; was a Whig but has turned 'Democrat;' was a rank Abolitionist but has now run into the opposite extreme; considers him a great reasoner, but thinks he cannot reason the *Delta* into the belief that he is the most consistent man in the world.—The *Delta* is an independent paper. The *Mobile Advertiser* publishes this short summary of Mr. Fisher's course, and in common with the Southern Whig press generally, refrains from copying the absurd lecture of Fisher. His whole lecture was but a tirade against the institutions and customs of the North, and the progress of Liberal Reform everywhere. No member of the Society of Friends, in good standing, would disgrace himself so much as to become an apologist for African Slavery in the middle of the XIX h century in the Model Republic of the world!"

It would be difficult to condense in the same space a greater number of falsehoods and mistakes. It is an error that I am "the author of a lecture in favor of Slavery, as a humane and Divine institution." It is false that I am a Quaker and have "been turned out," or that I ever "was a Whig," or that I ever "was an Abolitionist" "rank" or sweet. It is a mistake that the lecture is "a tirade against the institutions and customs of the North and the progress of liberal reform everywhere."

I was a Member of the Society of Friends, and voluntarily withdrew when the Society divided, some years ago—and on that account alone. The portion of the Society called Orthodox, after appointing a Committee, which insisted on my union with them, which I declined, and which delayed all proceedings against me for about two years, finally *disowned* me, *for not attending their meetings and for not being in unity with them*, and for nothing else.—Not a single act of immorality was alleged or suggested against me in any of our conferences, nor in the final notification that I was "disowned." The only complaint was, that I would not recognise their portion of the Society as *the* Society, exclusively, nor attend their meetings. I declined recognising either portion, on the ground that each had undertaken to act separately, in the name of the Society, and in disregard of the others, to the standing usage of the Friends, which required the acquiescence, expressed or implied, of all present in all their proceedings.

Instead of ever having been a Whig, I have been, ever since I became eligible as a voter, an open advocate of Free Trade, and an opponent of all connection between Bank and State.—Instead of ever having been an Abolitionist, I have uniformly taken the side of the South in the controversy with the North, and that on the ground that the evils belonging to Southern institutions were less than those of Northern.—But instead of being an advocate of Slavery, I went so far in the strictness of my Quaker education, as to refrain from using as articles of dress the products of the cotton-fields of the South and the cotton-looms of the North; but this was before I became of age.

The Lecture on the North and the South was delivered here, in a city where, as in Northern cities generally, much ignorance and prejudice prevails concerning the South. I am a native of the oldest and greatest State of the South, and a citizen of this State—soon to be the most populous of the North. There was some propriety, therefore, that I should attempt to make known the truth in a controversy between the two sections, particularly as those who defended the South were daily dared to the argument, and defied. I delivered that lecture, which abounds in facts that no rational mind can deny to be pertinent—facts established by the highest wisdom to be had in such cases. Now, if the allegations and arguments contained in that Lecture were partial and sophistical, it was for the champions of the North to make it appear, as the approbation and circulation which the Lecture received in the South had given it an authority and consequence far beyond anything that belongs to the humble name of the author.

But, instead of refuting it, how does *The Tribune* believe—*The Tribune*, which aspires to be a sort of organ of the philanthropy of the "Model Republic" "in the XIXth Century?" Why this great enthusiast for free discussion betakes itself to the propagation of slanders on the character of an opponent—slanders from a remote and obscure paper, located instinctively in the lowest place in the West—a paper whose morality is as miasmatic as the atmosphere of its circulation. Surely such a thing cannot be adapted to the taste of the capital city of the Empire State of the North.

ELLWOOD FISHER.

Cincinnati, 5th Mo. 2, 1849.

Remarks on the Above.

Mr. Fisher will need no assurance that the paragraph he quotes was not seen by the Editor of The Tribune before its publication. We say nothing of its truth or falsity, leaving the reader to judge how far its statements are overthrown by the rejoinder. We know nothing, and desire to hear nothing, adverse to the correctness of Mr. Fisher's private character, while we regard him as the most unsound reasoner, and holding the most extravagantly absurd opinions of any sane man of our acquaintance. Of course, when we battle him, we prefer to attack his theories, where we know we have him at disadvantage, rather than his morals, which we believe and trust are all right.

Mr. Fisher complains that his pamphlet has not been answered. We think it has been, most effectually, in the National Era and elsewhere. We have ourself written as much in reply to it as we should feel obliged to do, had his leading proposition been an argument for the revival of the venerable institution of sacrificing our children to Moloch, as in the good old times. We did not think more necessary, yet, to oblige him, we will refer again to his lecture.

His leading idea is the superiority of the social institutions and condition of the South compared with those of the North—and how do you think he calculates it? Does he attempt to show that Popular Education is as general and thorough at the South as at the North?—that the South produces a more bountiful surplus of Teachers, male and female?—that School-Books and Educational advancement originate in and proceed from the South?—that Temperance and other Reforms have made most progress and taken firmest root in the South, while Dueling, Street-fighting and wholesale Gambling are among the 'peculiar institutions' of the North?—or that Industry is most general and most effective, Production most ample, Dwellings, Fruit-Trees, Gardens, &c., &c., most inviting, and general improvement most rapid and palpable at the South? No, we cannot remember that even Ellwood Fisher asserts any such thing. He certainly cannot contend that Population increases most rapidly in the slave States, for there the census would confute him. But he does contend, and cites statistics to prove that there is more wealth in the slave States *to each free person* than there is in free States, and this is one of the main positions of his lecture.

Now let us look into this. 'Concede that the larger aggregate of wealth per head is an evidence of superior comfort and prosperity—forget that the free States are constantly receiving large accessions of people from the Old World who generally bring very little property with them—forget who produces the Southern property, and how little chance they have to enjoy any portion of it—and just try Mr. Fisher's test in the crucible of illustration. 'There are Three Hundred Thousand Free Persons (such is his argument) in South Carolina, and they own more property than a like number of Free Persons in Michigan; therefore, Slavery is a good thing, or at least not a bad one.' But stop; let us see about this: Suppose there were another State in which one man *owned all the rest of the people*, and of course all the property—of course the aggregate of property (not counting the slaves as property) in that State to each free person would be immensely greater than in Michigan or South Carolina either.—But would that State with one freeman and half a million Slaves be necessarily richer, wiser, more virtuous or happy than the others? That question, and half a dozen such, answer Mr. Fisher's pamphlet. His facts, where they are not false facts, fail utterly to prove what he assumes as their purport.

Just hear Mr. Fisher himself on the previous question. He asserts that in Cincinnati, as in most Northern cities, much ignorance and prejudice prevails with regard to the South. Indeed! Where is Cincinnati? Where is the South? Is it much more than a biscuit-toss across the Ohio from Cincinnati into that very South? There lies Kentucky, looking Cincinnati tight in the eye; and it is hardly half a day's ride into Virginia, another slave State, which had the honor of giving birth to Mr Fisher. Why not invite the Cincinnatians to step across into one or both of these States and see the beneficence of Slavery with their own eyes? Why not ask them to mark how Virginia had outstripped Pennsylvania, and Kentucky Ohio? Can any one tell?

Mr. Fisher, it seems, is impelled by a conviction that "the evils belonging to Southern institutions are less than those of Northern." Of course, we cannot agree with him, but we do freely concede that 'bad is the best'—or rather, the better. But, what then? Do we endeavor to render either the one or the other conceited and contented? By no mean. While we bear testimony against the wrongs of Southern Slavery, we are not the less earnest in our endeavors to mitigate the evils of whatever approaches it in the free States. We regard hired labor as a great and beneficent step forward from Slavery, but believe in, and work for a substitute for the former, which shall be far better than either. We use each of the existing conditions as arguments for a better; Mr. Fisher employs that which he esteems the better, but which the world pronounces the worse, to excuse and virtually uphold the other. Was this done like a philanthropist?—[*Ed. Tribune.*

Emancipation Discussion.

The Danville *Tribune* thus notices the late emancipation discussion in that place:

The debate between Dr. Young and Capt. Kincaid took place at the time appointed and continued Friday and Saturday. The large and commodious Presbyterian Church was well filled by citizens from the town and county, and all the neighboring towns and counties. It was about the largest audience we have ever seen assembled in this place, and the most attentive and orderly.

Capt. Kincaid opened the discussion in quite an able speech of an hour and a half, and Dr. Young replied in an able and powerful effort of the same length of time. The discussion on Saturday was more interesting. We do not propose to determine as to the comparative merits and ability of the two debatants and their arguments; but we will state that the emancipationists seem highly pleased with the result, and the pro-slavery men are certainly not so well satisfied, some of them insisting that Capt. K. took too extreme grounds to maintain them, and such grounds as they do not hold to. Dr. Young presented a great array of facts from the most authenticated statistics, upon which he built arguments that we do not see have been or can be answered. His arguments upon the abstract question were scarcely less conclusive. Altogether, we may say of the debate, that it was a most interesting and able one on both sides.

A gentleman having promised to write out for us the substance of the several speeches made by the debatants, from copious notes taken at the time, we will endeavor next week, if we have the space, to commence their publication, from which all may form their opinions of the discussion.

☞ Seventeen bodies in all have been recovered from the wreck of the Empire; among them were the bodies of three brothers named Ladd.

Germans and Slavery.

Some very earnest efforts have been made by the pro-slavery party to enlist the Germans of this city against the Emancipation movement. The effort seems to have resulted in a total failure. Supposing our readers would

...or contents it to representatives. Above this ...sovereignty, however, there are two rights, ...must not be violated with impunity: the ...ht of nations, and the divine or natural right. ...ocratists sometimes extend this right of sovereignty at the expense of others, and have ...erated a new name for it, in order to disguise ...s violation of national consistency, they call ...e policy, the fundamental principle, or the ...terest of the State. All that this majesty ...contrary to the right of nations or of na...ture, is no longer a right, but an assumption of ...power, a right of the sword, which the eternal ...Nemesis will revenge sooner or later. She ...avenged the violation of the natural right upon ...the continents of Spanish America, upon the ...Inquisition, upon the Guillotine of Paris, and ...she will not tolerate the violation or neglect ...of the ...and most holy right. By the side ...of these ...ftimes crosses something un...clean, like an evil conscience, and seeks to ...cast it ...not fresh and ever young like ...right, but dusty, worm-eaten, and ...it lies in chests centuries old, cov...ered with book mould and sealing wax, and this is called documental or histo...rical right. The prince manifests an air of ...superiority, if this natural right ...with his mouldy prerogative, and im...prints it with his pale parchment he can ef...face the ever-green and glorious seal of the re...public. The nobility also draw their ...out their pockets to prove their rights ...So the tradesman storms with his ...against the new freedom of labor, and ...to the right of slavery being permitted ...certain occupations in the vil...manner the feudal lord shows that ...place in agreement with certain ...which they were to pay him tithes, ...them against highway men ...Thus the tithing of the present ...tributary authority. And up...of historical right the owners of ...In spite of obstacles the world has ...a breach in it, and thrown out ...among the rubbish. If the ...were superior to natural right, ...would still be hunting in the banks ...the Israelites would be in bond...to the Pharaohs, and Jupiter, King of ...many countries. Historical rights ...rather by judicial decrees or ...The State of Kentucky has also ...slavery, since it wars against ...right and the national policy of the ...keeps justice in view, and ...grandchild or little aggres...A State has even power to ...modify the right of prop...not to this, but it is her ...to secure real beings with life, ...be clothed and mer...one to another.

In the same article, adduce some ...reasons in favor of the stand ...as the Germans should take

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From Liberia.

...of Liberia is now the sub...we have thought our ...to find the following let...of that Republic. It is ad...W. Short, M. D., Professor of ...Medicine in the Louisville ...character of Dr. Short is suf...that the letter is genuine. There ...about the letter which shows ...is giving an unvarnished state-

LIBERIA, GRAND BASSA COUNTY, Dec. 21, 1847.

...Having a good, and I hope a ...to write by the Liberia packet, ...a few days. She is to make ...the colony. Ten thousand ...sovereigns—$48 ...I re...ceived a number of clothes from my dear ...dated January 13, 1846, ...—they reached me April 28, ...to land just in time to re...ent of a debt—$60—a doc...In 1844-5 I was brought ...by a spell of sickness which ...a good God I caught after I com...again. I left Factory Island ...rains, I took a sickness in ...that lasted eighteen months—...about five months. A friend ...family about three months for ...20, 1845, I received $50 by ...same through the hands of ..., Agent in Philadelphia—this ...July 1844. The most of that ...my sickness. I lost my corn ...Sometimes I feel the symp...disease in my system. I have ...God, to work last year and this, ...I had large sores on my body ...am a good deal better now—...thank God. I am in debt a ...and more, but my property is ...a hundred dollars. I finished ...last May—cost $300—with ...It is sixteen feet wide and ...one story high—built on a lot ...dollars. I have 300 coffee-trees, ...many very valuable fruit trees grow...and the best lime hedge in the ...or four feet high. This hedge ...route will turn a man. For fifty ...can enter it without a great deal of ...My house has five rooms in it, and ...on St. John river, six miles from the ...Bassa Cove. As to my domestic ...I married last May, and brought my wife ...me on that day. She is a poor young woman ...parents—born in N. Carolina—raised ...this county in a good family—pious young ...We both work daily when well. I ...work harder here than I did in your ...There are three articles we partly ...her—food, clothing and soap—things I ...often buy with what I raise on the ...I have by the day—I get two pounds of ...two pounds of soap, or two yards of ...you see we will not be able to do ...we can sell from our farm nearly ...a year. We expect to raise a ton ...one of arrow-root, 200 pounds of ...There is about ten ton of these arti...cles raised this year in this county. We can ...the best arrow-root in the world I am ...Ginger is fifteen cents per pound, arrow-...twenty pepper, ten. I shall borrow fifty ...and go ahead with my farm. I wish ...to send you what we raise of the articles. ...as you open any way for me by March 1848, ...let you all we make? Please try some of ...Emigration Agents, and if you succeed, ...me know, if you please, sir. May the Lord ...bless you for all your kindness to me, in send...ing me to this land of freedom, and for all the ...sums of money you have sent to me. The ...Colonization Herald, published monthly, at ...Washington, is before me, on the table, and I ...see the Honor, William Short's name, in the ...March paper, among twenty-six other gentle...men. This is the first time I ever saw his name ...in any paper but your letters. Please tell him ...he has done more for me than I expected. I ...want to see him before I die. Please to arrange ...for my passage in March 1848. I will bring to ...Philadelphia all the arrow-root and ginger I ...raise, that will be two tons—about $800 worth, ...if I have health. Please arrange with some of ...the colony agents to have my freight shipped ...from Grand Bassa County Harbor. I want to ...stay about three months. Do let me know all ...the times in America, in relation to com...ing home, in your next letter, which I hope to receive by the return of the vessel that brings this to you. Give my best respects to your family. Sir, I remain

Your obedient servant,
C. W. GIST.

EMANCIPATION MOVEMENTS.

Warren County.

BOWLING GREEN, *May* 19, 1849.

Messrs. Editors: From the names appended to the proceedings of an Emancipation meeting in this place, a copy of which I enclose, you will see that many of our most respectable citizens have no sympathy with the institution of slavery. We had a second meeting yesterday, which was numerously attended, and addressed by Hon. J. R. Underwood, in a conciliatory and able speech of two hours' length. He stated in his introductory remarks, that he considered "the citizens of Kentucky as divided into two classes, namely: pro-Slavery men and Emancipationists. I belong to the latter class." He said, that it had been intimated to him that Mr. Clay and himself would be instructed to resign their seats in the U. S. Senate, on account of their views of Emancipation. But, said he, "I will do my duty let consequences be as they may." The moral courage indicated by this remark, excited the admiration of every Emancipationist present. Would it not be laughable for the next Legislature to instruct Messrs. Clay and Underwood to resign? Kentucky has sent Mr. Clay to the Senate three or four times, and voted for him for President three times, knowing all the while his views of Emancipation. To instruct him to resign at this period of his life would absolutely be beneath contempt.

But I am digressing: Mr. Underwood advocated most earnestly the utter prohibition of the introduction of any more slaves into the State. I rather think that many slaveholders present felt that such prohibition would be highly salutary. Some of them, I know, have no objection to this feature of our plan.

Mr. U. also contended that it would be Democratic in the true sense of the word to submit the question of Emancipation to the people. If no plan of Emancipation is provided for in the new Constitution, he insists that a time shall be specified when the people shall be permitted to say whether they are in favor of the continuance or of the gradual abolition of slavery in the State.

I was highly pleased with Mr. U.'s reference to the Bible argument for slavery. He said it would not be expected that he would dwell on the religious branch of the question; but that two passages had always satisfied him that the spirit of the Bible was in opposition to slavery. He quoted as follows: "All things whatsoever ye would that men should do to you, do ye even so to them." "Thou shalt love thy neighbor as thyself." Perhaps Elwood Fisher and Josiah Priest could show that these Scriptures justify slavery, but they are surely the only men that can do it.

After Judge Underwood had closed his speech, the friends of Emancipation proceeded to the selection of a candidate for the Convention. Col. J. D. Alexander, formerly State Senator from Cumberland County, was nominated. I hope he will accept, and I think we can elect him. I may be too sanguine, but I hope you will hear a good account from Warren in August.

Success to the good cause.

Yours, as ever,
J. M. PENDLETON.

Emancipation Meeting.

At a meeting of a portion of the citizens of Warren, held at the rooms of Thomas Quigley, in the town of Bowling-Green, on Saturday the 12th day of May, 1849, Mr. Samuel Murrell was called to the chair, and Thos. A. Atchison appointed Secretary. James M. Pendleton stated the object of the meeting, and the following preamble and resolutions were read and unanimously adopted:

Whereas, We are apprised that the views and wishes of those who are emancipationists have been grossly misrepresented, and are greatly misunderstood by many of the good citizens of this Commonwealth, who would abhor the thought of doing intentional injury to any man, and desiring to place ourselves and our opinions properly before the community, therefore,

Resolved, That we are not willing to disturb, or to aid others in disturbing, the right of masters to their slaves now in being in Kentucky. But whilst this is our position, we are at the same time wholly averse to any increase of slaves in this State, believing that such increase would be highly detrimental to the best interests of the free people of this Commonwealth, whether they be owners of slaves or not.

Resolved, Therefore, that we desire that a clause shall be inserted in the proposed new Constitution of this State, by which the further introduction of slaves into this Commonwealth shall be utterly prohibited.

Resolved further, That we are willing, that, in future emancipation of slaves by their owners, such emancipation shall be required to be accompanied by colonising them in Africa, or some place beyond this Commonwealth.

Resolved further, That it is Democratic, in the true sense of that word, that the people be permitted to vote directly on the important subject of Emancipation whenever they shall choose to do so; and that we desire that a time shall be fixed in the new Constitution when the people may vote upon the question of prospective emancipation, and declare whether they desire to rid our beloved Commonwealth, in a convenient and reasonable time, of the institution of slavery.

Resolved, That a committee be appointed to have the preamble and resolutions just adopted published in hand-bill; and that all the citizens of this county who are in favor of the principles embraced in said resolutions be, and they are requested to meet in Bowling-Green on Friday the 18th inst., to which time this meeting adjourns.

Resolved, That the Chairman and Secretary of this meeting sign the proceedings, and that the gentlemen present affix their names to the same, provided they do not object.

Resolved, That a committee be appointed to prepare a suitable address, setting forth the views of this meeting. Thereupon,

The Chair appointed Jas. R. Skiles, John B. Helm, and J. M. Pendleton that Committee.

On motion, the meeting then adjourned to meet on the 18th inst.

SAML. MURRELL, *Chair'm.*
THO'S. A. ATCHISON, *Sec'y.*

A. W. Graham,	Jona. Hobson,
J. R. Underwood,	John B. Helm,
T. B. Wright,	B. Burnam,
John G. Herdman,	Henry Fox,
P. R. Claypool,	S. K. Vanmeter,
J. M. Pendleton,	S. Y. Garrison,
G. H. Adams,	B. H. Roberts,
W. P. Payne,	J. B. Wood.
Cyrus Helm,	Z. Smith,
Joseph I. Younglove,	James R. Skiles,
Jos. Quigley,	Albert Greer,
J. M. Donaldson,	W. H. Ladd,
Rufus Armstroag,	Thomas Quigley,
Jessee Barbree,	John L. Shower,
Foley Vaughn,	A. C. Dickerson,
John Howorth,	A. G. Hobson,
John D. Courts,	A. M. Jones,
A. A. Herdman,	L. C. Porter,
H. C. Atchison,	John H. Graham,
George M. Howorth,	J. K. McGoodwin.

From the Observer and Reporter.

Emancipation Meeting.

In pursuance of notice, a large and enthusiastic meeting of the opponents of perpetual slavery in Kentucky, and those in favor of a safe and gradual plan of emancipation, was held at the court house in Lexington, on Saturday, May 12, 1849.

The meeting was organised by calling Abraham Vanmeter, Esq., to the chair, and appointing Thos. Dolan, Secretary.

Dr. R. J. Breckenridge, as the organ of the delegates to the Frankfort convention, offered the following resolutions, which, after an able and eloquent address of two hours, worthy of the cause and its fearless advocate, were unanimously and cordially adopted:

Resolved, That this meeting approve and ratify the proceedings of the convention which met at Frankfort on the 25th of April, and adopt, as its own, the platform of principles agreed on by it.

Resolved, That we approve of the proceedings of the delegates from this county to Frankfort, adopted at a meeting on the 5th of May.

Resolved, That this meeting are of opinion that Henry Clay ought to allow his name to be used, in this county as a candidate for the convention.

Mr. Clay being present, rose, and in a few brief and pertinent remarks, expressed his approval and devotion to the cause of emancipation in Kentucky, was willing to sacrifice his life for its success; but regarding the duties of United States Senator, and a member of the convention as incompatible, and that they might conflict, and the delicate state of his health, together with other reasons, rendered it necessary for him to decline the nomination.

On motion of G. R. Trotter, Esq., the following gentlemen were appointed a committee to nominate candidates for the convention, viz: H. Clay, G. R. Trotter, E. A. Dudley, W. H. Brand, John Crd, J. S. Berryman, Eden Milton, John Lutz, W. P. Vaughn and J. H. Allen.

The committee retired, and in a few moments returned and proposed as our candidates, Dr. R. J. Breckenridge and Col. William Rodes, which nomination was unanimously concurred in.

On motion, Messrs. G. R. Trotter, Saml. Shy and W. H. Brand, were appointed to organise an executive committee for Fayette county.

The meeting then adjourned.

ABRAHAM VANMETER, *Ch'm.*
THOS. DOLAN, *Sec'y.*

[From the Paris Citizen.]

Emancipation Meeting.

At a meeting of a respectable portion of the voters of Bourbon county, opposed to the increase and perpetuation of slavery in Kentucky, held at the Court House in Paris, on Tuesday, the 15th day of May, 1849, to consider of the proper course to be pursued by them, to cause their voice to be heard in the Convention soon to be held for the revision of the Constitution of the State, Elias Darnell, Esq., was called to the chair, and A. M. Brown appointed Secretary.

On motion, a committee of fifteen persons was appointed to prepare resolutions expressive of the sense of the meeting, and to present the names of suitable candidates for the Convention.

The meeting then adjourned until two o'clock, at which time the committee reported the following resolutions:

1. That we cordially approve and ratify the resolutions passed by the convention of the friends of emancipation, lately held at Frankfort, and that we will use our best endeavors for the attainment of the great objects for which that convention was held.

2. That we recommend to the voters of this county opposed to the perpetuity of slavery in this Commonwealth to support candidates for the constituent convention, avowing the principles of the platform laid down by the Frankfort Convention.

3. That we do hereby nominate as suitable candidates for the Convention, Col. HENRY CLAY and Mr. E. W. HORTON, and commend them to the cordial and hearty support of the people of the county.

4. That the question of emancipation is one to be decided upon by the people of the State alone, and we deprecate any interference with it on the part of the people of any other State, in any manner whatsoever.

5. That a central committee of five persons be appointed, with the power to appoint sub-committees in the different portions of the county, for the purpose of correspondence and organization.

Which resolutions were, upon motion, unanimously adopted.

The President appointed the following gentlemen to compose the central committee, to-wit: Messrs. Daniel P. Bedinger, Charles T. Garrard, David Gass, Wm. M. O. Smith, and A. M. Brown.

On motion of N. P. Rogers, Esq., Messrs. JOHN R. THORNTON, WM. M. O. SMITH, and A. M. BROWN, were requested to deliver addresses upon the subject of emancipation, in different parts of the county, during the approaching canvass.

Addresses were then delivered by Messrs. Brown and Thornton in favor of the policy of emancipation, and by W. W. Alexander, Esq., in opposition to it. Mr. Alexander was replied to by Mr. Smith, when the meeting adjourned at a late hour in the afternoon.

ELIAS DARNELL, *Pres't.*
A. M. BROWN, *Sec'y.*

Logan County.

George D. Blakey and Robert Browder were nominated as candidates for the Convention by the Emancipation meeting of the 12th inst. at Russellville. John W. Wills is a candidate for the Legislature; he advocates Emancipation.—The "Russellville Herald" says:

The canvass for delegates to the convention commenced in this place on Monday last, the first day of the Spring term of the Logan circuit court. Almost the entire day was consumed by Col. James W. Irwin and Dr. William K. Bowling, anti-emancipationists, and Robert Browder, Esq., and Dr. George D. Blakey, Emancipationists, in discussion, and the Court-house during the time was crowded with persons, who seemed to take deep interest in listening to the debate.

Bourbon County.

It will be seen by reference to the proceedings of the Emancipation meeting at Paris, on the 15th, that Col. H. Clay, and E. W. Horton, Esq., have been nominated for the convention. Both gentlemen have accepted the nomination. Col. Clay is a Whig, Mr. Horton a Democrat.—No better men can be found in Bourbon.

Fayette County.

The canvass for the convention in this county has opened with no little spirit. The candidates for delegates have addressed the people in this city every night for nearly a week, each one occupying the attention of the audience for the night successively.—*Lexington Observer, May* 23.

Trimble.

Robert J. King, Esq., is the Emancipation candidate in this county.

JUDGE TOMPKINS is a candidate for the Convention in Barren County. He goes against the further introduction of slaves into Kentucky, and for specific amendments to the Constitution.

For the Examiner.

The Heart's Response.

INSCRIBED TO MISS M. E. B.

The poets sing of dreams and tears,
On life's dark streamlet flowing—
Of high-born thoughts and gloomy fears,
Within the bosom glowing;
Of hopes that deck the dewy morn,
Like drops upon the flowers,
When April sheds the fragrance born
Of tears from Eden's bowers.

They say that life is but a dream—
A vision bright and beaming;
But, oh! 'tis false as is the gleam
Of love from dark eyes streaming.
If life is but a vision, then,
Let me still dream in sadness;
I could not bear to taste again,
The joys that end in madness.

For I have felt affection real,
Breathing in my heart of hearts;
The while believing love's ideal
A vision where it joy imparts;
But thus to dream is better far,
Than wake to that deceiving,
Which robs of life the thoughts that mar
The heart that loves—believing.

LOUISVILLE, May 21, 1849. HAL.

CALIFORNIA EMIGRANTS.—*A* letter from Fort Scott, dated on the 28th April, gives the following information:

During the last week about forty wagons have passed here from the south-west part of this State, and some eighteen wagons are expected to-morrow from the Cherokee nation, for the Plains. A majority of these wagons will not touch at any of the river towns, but will go through the Old Pottawatomie nation, and strike the Santa Fe road at the Council Grove. There are many emigrants from the south west who will take this route. Large companies from Polk, Cedar, and Dade counties are expected in a few days, to take the above named route. So you may see that there will be many companies passing, of which you will get no eport.

☞ Wisconsin has an area of 34,511,360 acres, and a population not exceeding 300,000 persons.

MISCELLANEOUS ITEMS.

A PRISONER "SELLING" HIS KEEPER.—Wm. Phillips, alias Phelps and Porter, was tried in Lowell, in November last, upon three indictments for burglary, and sentenced to hard labor nine years in State Prison. Shortly after he obtained an interview with Mr. Robinson, the Warden, and told him that he had "planted" $50,000 in a locality which he described. After consulting with Mr. Nichols, marshal of Charlestown, it was determined to search for the prize. Phillips was granted a holiday, and the trio proceeded by cab to the station of the Old Colony railroad, and thence by cars to Fall River, near which Phillips pointed out the spot where they must dig. They went to work with a will. Phillips superintended operations, and the city marshal and warden relieved one another at the spade. The marshal was at work with the shovel, and had made a hole six feet deep.—Phillips and the warden were on the bank cheering him to still greater exertions. *Just before* Nichols came to the shiners, Phillips shoved Robinson into the hole, commenced burying them up, and vanished. The warden and the marshal had so much dust in their eyes that they could not pursue him to advantage; and the marshal had a sprained ankle. So they came home. Nichols took to his bed, and Robinson offered a reward for the arrest of Phillips, who was taken to Fall River in irons, which were removed in order to allow him to take his turn at the shovel. He is forty-five years old, five feet ten inches in height, dark complexion, blue eyes, and dark hair.—*Boston Bee.*

☞ From a Census recently taken by order of the Greek Government, it appears that the total population of Greece, including Peloponnesus, Continental Greece, and the Cyclades, is 993,351.

☞ Prince Albert, of Prussia, lately sued to be divorced from his wife, the Princess Mary of the Netherlands, on ground of insuperable aversion; and the divorce was granted by the tribunal of Berlin on the 28th ult.

BRITISH "NATIONAL" DEBT.—The London Standard of Freedom says that the constant course of the Government in style the public debt "national" is an exception to their mode of nomenclature for everything else of a public nature. The Army and Navy are the Queen's. The Church is a State Church. The Courts of Justice are all regal. Down to the very constable, every officer is the Queen's officer; nay, the peace of the nation is the Queen's peace. The debt alone has, ever since its commencement, in the year 1694, been deemed solely the People's concern. The part of the government was to borrow and spend it. It was the People's part to pay it.

EPISCOPAL CONVENTION IN PHILADELPHIA.—The Prot. Epis. Convention for the Diocese of Pennsylvania commenced on Tuesday in St. Andrew's Church, Philadelphia—Bishop Potter presiding. Fifty-three clergymen and eighty-seven lay deputies answered to their names. The Church of the Crucifixion (colored) petitioned for admission; referred to a Special Committee.

☞ The report of the Lexington board of health, dated on the 22d, states that from the 19th to the 22d, fifteen cases of cholera, four of which proved fatal, had occurred in the lunatic asylum, and that no well authenticated case had occured either in the city or its vicinity.

☞ An awful conflagration took place at Watertown, N. Y., on the 13th inst., by which that once thriving manufacturing town is reduced to ashes.

GAME ON THE CHAGRES.—Col. Weller, of the New Mexican Commission, writing to an Ohio paper, announces his safe arrival at Chagres, the probability of his being obliged to go thence to Mexico without the rest of his party, in order to fulfil the terms of the treaty, and that he has killed an anaconda, and Dr. Chamberlain has killed a tiger coming up the Chagres river.

Balt. Clipper.

☞ The Mayor of New York has received a letter from Father Matthew, dated at Cork, April 26, in which he says he has taken passage in the packet ship Ashburton, which is to leave Liverpool for New York on the 21st inst.—*Ib.*

WASHINGTON MONUMENT.—It is the intention of the board of managers to have, as far as practicable, a specimen of the marble or granite of each State in the Monument, and the name of the State from which it comes engraved upon it.

DEATH FROM VACCINE SCAB.—Dr. Roberts came to his death at Syracuse by touching a pimple on his forehead with matter from a vaccine scab which he had just removed from the arm of a child; in a few hours he was delirious.

☞ A new counterfeit in circulation in Kentucky is thus described:—Bank of the State of North Carolina, 50's; vignette, eagle with expanded wings; right hand margin; goddess of Justice; left hand margin, an Indian. Pay A. Wilmington, Nov. 1, 1849.

FOR LIBERIA.—The barque Ilinna sailed from Savannah, Ga., on Monday week, with 184 colored emigrants. There were between 50 and 60 other applicants for passage, who will have to wait their turn.

☞ Col. H. C. Pindell is a candidate for the Legislature in Fayette.

☞ Benjamin Gratz, F. K. Hunt, Richard Pindell, and Edward P. Johnson, Esqs., were re-elected directors of the Lexington and Frankfort railroad on Monday.

☞ The New York papers bring us the news of the decease of Mrs. Gallatin, the venerable consort of the Hon. Albert Gallatin, whose faithful companion in life she had been for almost, if not quite, sixty years.

☞ Father Mathew was to have embarked on the Ashburton, which was advertised to sail yesterday, the 21st., from Liverpool to New York.—He will be received in the handsomest manner by the people of New York, and by his friends in every portion of this country which he may visit. We understand he is expected to visit Louisville before he returns home.

☞ California letters to March 17th, have been received at New York. The steamer Oregon had not then arrived at San Francisco, and even the later accounts, by way of Mexico and New Orleans, leave it in doubt whether she had or not.

Com. Jones said it was no use to put marines on board the steamer California, as they would desert at the first opportunity.

The season for digging had not fully arrived.—Large parties were to leave for the diggings on the 15th. The place was immensely crowded.

A Danish brig had arrived from China, with government stores for the squadron. Goods continue in demand. The gold fever run high. Great speculation in lots and lands was going on.

THE OVERFLOW.—We regret to say that we can yet chronicle no abatement of the waters; on the contrary, they continued to rise all day yesterday. The inundation now extends the entire length of the Second Municipality, and into the First as far as St. Louis street. In the latter street the water has advanced above the Cemeteries, and if it continues to rise as rapidly to-day as yesterday it will reach Rampart street in the course of the next 24 hours. In the Second Municipality, the back part of the Seventh Ward suffers now almost as much as the district above the Canal has for the past few days. In Common street the flood extends as high as Circus street; in Hevia, to St. John, and all the intermediate space is rendered almost impassable. The Workhouse is now completely surrounded, and the Protestant Cemetery is in the same situation. The Gas Works are surrounded, but we are told will not be injured, as a levee of sufficient height and strength to protect the premises, is built around them. Such is the aspect of affairs now; in a few days it may be worse. Even now we can almost say with Coleridge's Ancient Mariner, "water, water everywhere."

MONDAY EVENING, 10 O'CLOCK.—Affairs are assuming a still more disagreeable aspect. We have just visited the parts of the city that have most experienced the inroads of the Mississippi. The water is constantly on the increase. Since 12 o'clock to-day it has risen 3 1-2 inches at the lower part of Marais street, near the canal—lower part of Customhouse, Basin, Treme, Villiery, Robertson and Claiborne streets, are more or less overflowed. The inhabitants there are seriously inconvenienced. Many are already making preparations for removal.—*N. O. Crescent, 16th.*

[From the Cairo Delta Extra, 19 inst.]

The Conflagration at St. Louis.

☞ We are indebted to the clerk of the steamer De Wit Clinton for a St. Louis Union of yesterday evening, left us this morning.

About ten o'clock last night, the steamer White Cloud, lying near the head of the levee, was discovered to be on fire. At the time, there was a stiff breeze blowing from the northeast, which soon carried the flames across to the Edward Bates, the next boat below, the heat from these set fire to the Endora, lying above them; the Belle Isle next below the Bates, then caught fire. By this time, one or two boats below were dropped down, leaving a vacancy between those on fire, and the boats below them.

At this time the Edward Bates being about half burnt up, was cut loose, and went floating down the levee, setting fire to those boats still lying at the levee, as she approached them, in the following order:—the Julia—but slightly injured; the Uncle Sam, also but slightly injured. The Bates but barely touched these boats, being those immediately below her.

The following steamboats, with a large number of wood boats, barges, &c., were entirely consumed: The Martha, Sarah, Taglioni, Montauk, St. Peters, Red Wing, Alexander Hamilton, Boreas No. 3, Timour, Mandan, Kit Carson, Mameluke, Prairie State.

We do not presume that this comprises all the boats destroyed, but these are all the names we are able to get hold of.

The following boats were saved: Autocrat, De Witt Clinton, Danube, Embassy, South America, New Uncle Sam, Julia, Old Uncle Sam, Marshal Ney.

So intense was the heat arising from this great conflagration, which extended with short intervals from the head of the levee to the head of Duncans Island, that it set fire to the buildings at various points along the levee, all of which above Vine st. were extinguished, but a row of shanties extending from Locust up towards Vine street was destroyed, and now, while we are writing, 1 o'clock this morning, the entire block, bounded by the levee, Main, Locust, and Olive streets, is wrapped in flames, as are those houses in the square fronting the levee between Pine and Olive sts.

And various houses on the west side of Main st. from Cantera & Simons, at the corner of Locust and Main sts. to Olive. Mr. Jno. Mader's large cooper shop at the south west corner of the levee and Elm street, and, also a large two story brick house on the west side of Main, below Elm st, and the flames are rapidly spreading, and where they may be stayed man cannot tell. This is by far, the most awful catastrophe that has ever fallen to the lot of any city west of the Allegheny mountains.

In addition to the property enumerated, there was a vast amount of grain in sacks, hemp, bacon, &c., on the levee, which caught by the heat sent off by the boats, and was destroyed, and unfortunately, on one pile of hemp, which was covered by a tarpaulin, it is said, four persons were sleeping, and all were destroyed. We saw the lady of one of them, a boy, which was carried into the Post Office. There were a number of kegs of powder on board the various boats, and as the fire reached them they caught and exploded with a terrible crash, scattering the burning fragments in wild confusion into the upper air.

By one of these explosions one man standing on the levee was killed by being struck with a fragment blown from the burning wreck of the Martha; another was shockingly lacerated in different parts of his body; but how many poor wretches have fallen victims to these devouring flames as they have gone sweeping in wild grandeur from boat to boat, and from house to house, and from street to street, no man can ever tell.

One of the wildest and most heart-rending spectacles ever witnessed in our city was exhibited last night. From Duncan's Island, extending perhaps a half or three-quarters of a mile in a continuous line up the river, the burning wreck of boat met boat, and rolled their united clouds of deep black smoke, and lurid flame in wild confusion into upper air; on the other hand the long lofty range of stores fronting the river, sent up a cloud of sparks and sheets of dazzling flames, which threw a red and glaring light away into the darkness of night which hung upon our western borders. Here and there were seen half frantic men, running in bewilderment from point to point, scarce knowing where, or staggering from their burning homes under a load of their precious property, followed by a weeping wife and her tender babe.

Since writing the above, we have taken another walk through the burning district, which now, at a quarter before 3 o'clock, already extends from the levee west to Second street, and from Locust south of Elm street. This entire space is not burned over, but much of it is, and much more will be, before the flames are extinguished.

We cannot pretend to particularize the buildings burnt, but we will mention the Telegraph office, the United States Hotel, the Reveille Office, the Republican Office, the Organ Office, and the New Era Office. These comprise all the English daily papers in the city, except our own; we being on the north side of Locust above Main street, have fortunately escaped. We can form no estimate of the loss by this fire—it may probably be put down at five millions of dollars.

The fire started on the shore at the corner of Locust st. and the Levee—the corner house and three buildings above it, fronting the levee, were destroyed, the flames then crossed Locust, and swept every house, with one exception, on the blocks fronting the levee and Main street, and extending from Locust street southward to Chestnut street, a distance of three squares. At Chestnut street it turned up and crossed over to the next block south, at the junction of Commercial Alley with this street, and from the Alley to Main, and down to Market, burning all except two buildings at the corner of Market and Com. Alley. At the junction of Market and Main, the flames crossed diagonally to the Market House, and followed both sides of Market up to Second street. Then crossing Main, the flames again swept every building from Locust to Market, except a row of four story fire proof brick buildings, just below Locust.

Passing up Pine, Chesnut and Market, the devouring element consumed every house in the two blocks intervening between the streets mentioned, and Main and Second sts., and those on nearly half of the block North of Olive. Here its ravages were stayed in this part of the city. Before the progress of the flames could be arrested, it was found necessary to blow up one or two houses near the corner of Market and Second sts., and in doing so at least three persons were killed.—The fragments of one of the bodies were found on the opposite side of the street, one near Walnut, on Second street, and the thigh bone and the foot belonging to another, near the foot of Walnut, some two or three squares from where the houses were blown up. These, with the body of a boy burnt on the levee, make four that are now at the police office.

We will now go further South to the foot of Elm street, where the fire made another lodgment, and spreading diagonally through the block, it swept up Main and down to Spruce, a distance north and south of two squares, and crossing Main, it carried nearly everything before it, up very nearly to Third street, three squares to the west of its starting point.

At Main the flames crossed Elm, and consumed one fourth of the block North of Elm and West of Main. From the foot of Elm, up its southern side to Second street, a distance of two squares, not a house is standing. By this dire calamity, hundreds of families are made homeless, and many who were in affluence are reduced to poverty.

South Market and the town hall were on fire once, but by great exertions of the few persons present, they were saved.

Nearly every pane of glass in the windows for half a square distant from the corner of Market and Second streets, were broken by the concussion at the time of the blowing up of the building at that point.

The police arrested and confined in the jail and calaboose nearly fifty persons for stealing at the fire.

There are various rumors afloat relative to the loss of different persons. Two or three of our old and valued citizens we believe to have lost their lives. And no doubt many are lost who will never be inquired after, or thought of—strangers, of whom there were many on the boats and in our city.

The extent of the conflagration, from its beginning to its termination, takes in almost the whole of two blocks, which would be about one mile in length by two in width. The streets of our city, originally laid out very narrow, are literally choked up with fallen walls of houses, and destroyed property of various kinds. We did not see either N. York or Pittsburgh after the great conflagrations there, but we are informed that our city present an aspect of greater desolation than either of those places. In regard to the loss, comparatively, we know not from any data we have in our possession which is the greatest.

Our recollection, however is, that in neither New York nor Pittsburgh, did the loss exceed $5,000,000. If this be true, then St. Louis has suffered more than either of those cites.

WHEELING BRIDGE.—A Pittsburgh paper, speaking of the Suspension Bridge, now in course of erection over the Ohio, at Wheeling, says:

It will be of vast advantage to Wheeling, but must certainly acquire anything but a good name among steamboat men. The river here risen, I am told, fifty feet, and the tallest steamboat chimneys are 50 feet high; so that, at high water, the bridge will cut off about thirty feet of their chimneys, unless they are lowered. This is a serious matter and will make it necessary for large boats that run above Wheeling, to have joints in their chimneys, and to doff their capsas they pass that place.

BISHOP H. U. ONDERDONK.—In the Episcopal Convention, this morning, a resolution was offered by the Rev. Dr. Coleman, expressive of the satisfaction that would be afforded to the clerical and lay members of the Convention and to the church generally in the Diocese of Pennsylvania, by the removal of the disabilities imposed upon the Rt. Rev. Benj. T. U. Onderdonk by the House of Bishops; inasmuch as thereby, the declining years of this eminent and devoted servant of the church would be consoled, and his many excellent productions justly estimated by posterity, while such an ecclesiastical act would be in accordance with that heavenly charity taught by the Great Apostle of the Gentiles.

The resolution passed almost without a dissenting voice.—*Philadelphia Bulletin.*

From New Mexico.

LATER FROM CHIHUAHUA, SANTA FE, &c.—We make the following extracts from an article in the St. Louis Republican, of the 17th:

Wm. Curtis Skinner arrived in this city yesterday, from Chihuahua ann Santa Fe. We learn from Mr. S., that he left Chihuahua on the 20th of March, at which time there was no news of any interest in that department of Mexico.

The commerce of Chihuahua was in a deplorable condition—sale at to any extent being only made at exceedingly reduced rates. Cotton goods were sold at 15 to 16 cents.

Very little was being done at the old mines in the extraction of silver, but some mines have been recently opened which bid fair to produce largely. The Apache Indians continue their depredations upon the inhabitants of the State of Chihuahua with greater impunity than ever.

The Congress would, it was supposed, pass a law restricting foreigners from retailing merchandise within the State.

Mr. Skinner left Santa Fe on the 15th of April. All was quiet in Santa Fe when he left. The powerful tribe of Indians in the northern part of New Mexico, known as the Eutaws, were in open hostility with the citizens of the United States, and several encounters had been had with U. S. troops, detachments of which had been sent out by Col. Washington against them.

Trade was very dull in Santa Fe, and goods could be bought, at the time the party left, cheaper than they can now be possibly transported to that place from the States.

Mr. Skinner kept in company with the train as far as Big Crow Creek, 20 miles west of the Arkansas; up to which time the party had received no molestation from the Indians. At that point he came ahead with several merchants, and reached Independence the night of the 10th inst., making the trip from Santa Fe in 28 days. Mr. S. says the grass is good and water unusually abundant on the route.

The citizens of New Mexico are very indignant at the impudent claim set up by Texas to the jurisdiction over their territory; and are deeply chagrined that the late Congress did not make some provision for the establishment of a civil government over them.

From the file of Santa Fe papers furnished to us by our correspondent at Independence, we cull such items as may be of interest to our readers. The latest date is of the 6th of April.

In consequence of the non arrival of troops designated for the 9th military dept., Col. Washington issued orders for the raising of five companies of volunteers, to be received for six months, unless sooner discharged—three of them to be mounted.

In addition to this volunteer movement, Capt. Judd, 3d Artillery, left Santa Fe on the 21st March, with instructions to report to Major Beale at Taos, for service. He took two pieces of his battery with him, the remainder of the company being equipped as cavalry.

In the early part of the month, Lieut. WHITTLESEY, 1st Dragoons, with a portion of his company, encountered a war party of the Eutaws, near the Rio Colorado, and routed them. Lieut. WHITTLESEY had two of his men killed: that of the enemy, as far as could be ascertained, was ten killed and several wounded.

President Polk's message at the commencement of the last session of Congress, was received and published at Santa Fe on the 27th March. A mail from Fort Leavenworth, by Mr. Newman, was received on the 29th March.

The *Republican* of the 31st, states that Dr. Kearns and "Bill Williams," the well known mountain guide, were recently murdered by a band of Eutaws. Dr. Kearns and Williams left Taos in search of the scientific instruments and other property lost by Col. Fremont. On their return, they encountered a party of Indians supposed to be the same with which Lieut. Whittlesey had the engagement, and they were killed in retaliation.

A large party were to leave Santa Fe in a few days for California.

Maj. R. H. Weightman, Paymaster, arrived at Santa Fe on the 30th March, from Taos, whither he had been to pay off the troops.

In the Republican of the 6th of April, there are several spirited articles denouncing the proceedings of the Senate on, and the debate which followed the presentation of the memorial of citizens of New Mexico, asking for the establishment of a civil government in that territory. Our readers will recollect this debate—Mr. Benton and Mr. Clayton having defended the right of the people of New Mexico to present the petition; and Messrs. Foote, Calhoun, and others having spoken of the petition as "insolent," and as emanating from persons who had no authority to make such a request on behalf of the people. Mr. Calhoun and other Senators who resisted the petition of the New Mexicans, are handed without gloves.

WASHINGTON, May 17.

Private information has reached the Department that the preliminary arrangements are in progress for the formation of a Government in California, which will be consummated before the next session of Congress convenes.

WASHINGTON, May 18.

The Hon. Daniel Duncan, of Ohio, died in this city to-day.

The President has determined to dispatch two National vessels for the purpose of seeking and escorting the Expedition under Sir John Franklin. Measures will be immediately taken for the accomplishment of this purpose.

ST. LOUIS, May 23—P. M.

It is suspected that the great fire was the work of incendiaries; the watchman of the steamer White Cloud, has given information which may lead to their detection. Business is again reviving. The owners of the property destroyed are busily engaged in clearing away the rubbish.

A large fire occurred at Chicago yesterday, destroying the Tribune office, the Baltic House and much other property.

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LITERARY EXAMINER.

The Soul's Passing.

BY C. H. HITCHINGS.

It is ended!—all is over!
Lo, the weeping mourners come
Mother, father, friend and lover,
To the death-encumbered room;
Lips are pressed to the blessed
Lips that evermore are dumb.

Take her faded hand in thine
Hand that no more answereth kindly;
See the eyes were wont to shine,
Uttering love, now staring blindly;
Tender-hearted speech departed—
Speech that echoed so divinely.

Runs no more the circling river,
Warming, brightening every part;
There it slumbereth cold forever—
No more merry leap and start,
No more flushing cheeks to blushing—
In its silent home the heart!

Hope not answer to your praying!
Cold, responseless lies she there.
Death, that ever will be slaying
Something gentle, something fair,
Came with numbers soft as slumbers—
She is with Him otherwhere!

Mother! yes, you scarce would chide her
Had you seen the form he bore,
Heard the words he spoke beside her,
Tender as the look he wore,
While he proved her how he loved her,
More than mother—ten times more!

Earthly father! weep not o'er her!
To another Father's breast,
On the wings of love, he bore her—
To the kingdom of the blest;
Where, no weeping eyelids keeping,
Dwells she now in perfect rest.

Friend! He was a friend that found her
And, messenger-poor and scant;
With a wicked world around her
And within a heavenly want:
And supplied her, *Home* to guide her,
Wings for which the weary pant.

Lover! yes, she loved thee dearly!—
When she left thee, loved thee best!
Love she knew alone burns clearly
In the bosoms of the blest;
Love she bore thee watches o'er thee—
Is the angel in thy breast!

Mourners all! have done with weeping!
I will tell you what He said,
When he came and found her sleeping.
On her heart his hand he laid:—
"Sleep in, Maiden, sorrow-haven,
Peace dwells only with the dead

"Wend with me across the river
Seems so bitter—is so sweet!—
On whose other shore for ever
Happy holy spirits greet;
Grief all over, friend and lover
In a sweet communion meet!

"Is it bitter, father, mother,
Lover, friend to leave behind?
All their blessed loves, and other,
Come with me and thou shalt find—
Where thy spirit shall inherit
Perfect love and perfect mind

"Love that is to mortal given
Struggles with imperfect will;
Love alone that homes in heaven
Can its perfect self fulfill—
Where, possessing every blessing,
Still it grows, and greatens still!

"See, I bring these wings to bear thee
To the blessed angel home;
Dear ones dead for ever near thee,
From thy side no more to roam:
Love increased, wait thou blessed
Till the living loved ones come!

"O'er the river!"—Lo! she faltered
While he took her by the hand;
And her blessed face grew altered
As she heard the sweet command—
Father! lover! all was over!—
So she passed to Spirit Land!

From Chambers' Journal.

Proposals for a Reform in Light Literature.

It seems to be confessed that the great difficulty of the age with respect to light literature is to produce anything new. All the styles and modes of fiction, the Waverley-historic, the Valerio classic, the Udolpho romantic, the horrible, the sentimental, the criminal, the silver-fork, the low, the everything, are totally worn out, and worthless. We know every kind of character that is to be introduced, and every kind of conjuncture that can ruffle the course of supposinous events, and feel, before we advance twenty pages, that it is all barren. Like *l'homme blase*, we declare we have seen all that before, and turn away from the proffered meal with disgust, albeit perhaps raging with the sacred hunger of amusement. It has occurred to us that something might be done for mankind in these extraordinary circumstances, and we proceed to lay our scheme before a discerning public.

It may be thought a bold idea, in as far as perfectly new; but the longer we reflect upon it, it appears to us the more plausible that novelists might after all, make something of nature as she is. Many objections might no doubt be ranked up—were it not so, we should not have had novelists neglecting the truth of actual human life so long. In the dearth and exigency of novelty, some one would have pitched upon this idea if it had appeared readily workable. Still, let us calmly consider. The upturn of such a deep virgin soil could not but be attended with a grand vegetation.—Surely some of the new plants would prove useful, if not for the conservatory, at least for the kitchen. *It* would be very strange if something could not be made of them.—But let us at once come to particulars.

It is, for instance, a horrid stupidity, this constant straining to bring about a marriage between two common-place young people, with which the curtain may at last be allowed to drop. Suppose we make novels without any silly love affair in them at all, and end the third volume by representing the principal parties as sitting down to dinner instead of preparing to go to church. In actual life, one does not find that marriage is quite looked upon as the *summum bonum*, or that thing for which every other thing is to be sacrificed. We do not find that all the worthy people of our acquaintance are in a ferment of anxiety to get us tied up for life in Hymen's bonds. On the contrary, if we do make up our mind to the venture, we often find these worthy people in some anxiety as to how the affair may turn out. The lady's temper is probably discussed in a dispassionate manner; or our own abilities for housekeeping may be a matter of solicitude. At all events, a calm hope may be expressed that we shall have the wisdom to insure upon our life for the benefit of our offspring. Now, such being the manner of nature, why should we continually keep by the opposite in fiction? Let us try a novel for once without a marriageable heroine, or say, one who despises marriage as an object to live for. There are women who scorn the idea of being thought under any anxiety for an establishment, and who would prefer eternal spinsterhood to an alliance brought about by manœuvring. Let us see such a person introduced into fiction. She could not fail to tell, from her mere novelty in that situation.

It is, again, a very tiresome thing in novels, as at present written, that every person introduced into them must be described as of a certain fixed character, according to use and wont in this department of literature. For example, if a boarding-school keeper is to be amongst the *dramatis personæ*, then that person must be a paragon of dogmatic pedantry, false pretension, and heartless cruelty. The male boarding-school keeper must be an awful fellow in old-fashioned black attire, with threatening bushy eyebrows, and that Herculean strength which may enable him to execute his own sentences upon the obverses of the boys; the lady boarding-school keeper a concentration of vinegar, verjuice, and deadly nightshade, with a figure like those which flourish in low valentines, and a breast devoid of the slightest tincture of the milk of human kindness. The pupils of both must regularly detest them as a matter of course. Parents and guardians are the unsuspecting victims of a hollow system, in which there is no more true instruction than there is humanity. I cannot, on any ground, see how the public is to be amused by characters thus formed in a set of old moulds, which never were very good at the first, and have at length become wearisome as an Art-Lottery engraving. I propose telling the truth as a variety which, *ceteris paribus*, must be more entertaining. As to the class of people who keep boarding-schools, every one knows there are many who, so far from being fiends in human shape, are worthy people, performing a duty of great irksomeness and responsibility with zeal and self-denial, often with very inadequate remuneration, and seldom with a return of kind consideration approaching that which they had bestowed on their pupils. Suppose we were to have painted to us, by way of change, a real, boarding-school keeper of the male sex, dressed like other people, and rather attentive to, and popular amongst the boys.—Would it not be something at once fresh and refreshing? There might be plenty of innocent whimsicalities about him, to give him a relish—for such will be found the order of nature. Or let us for once have a fine, bouncing, clever, good-looking, and genial woman, in charge of a finishing school. We know such in life—why should they not be in novels? Anyhow, let us at least be done with the stereotyped pedants and viragoes, those dreary monstrosities, which never had an existence, except in fancy, and whom one sees *coming on* in the advancing pages as you see a bore entering your avenue, or hear him sending his name up stairs.

Certain persons are not only always of certain characters in novels, but they are always represented as in a certain fixed congeries of circumstances. Every young author comes to London with a tragedy in his pocket, and finds the booksellers tipping him the cold shoulder. Now, in the world of fact, many young authors do not venture on a tragedy, and no inconsiderable number get work from publishers as soon as they are fit for it, if not before. In novels, an author is always a shabby-looking person, of excessive volubility, living in a garret. In fact there are many authors who live in handsome houses, and treat their friends to champagne suppers. In novels, they are always getting into wretchedness, because literary merit finds no sort of consideration. In fact we hear occasionally of a successful novelist, whose income for several years has exceeded that of the English prime-minister or the American president, though somehow he has nevertheless been obliged, by the usual fate of genius, to seek the protection of the court. Would it not be a capital novelty to give us a well-paid, well-dressed author, whom one could scarcely distinguish from a man of high birth and large fortune, even in the particular of his difficulties? Let us have an author who has not written a tragedy. Let us have an author who, in respect of booksellers, is the drainer instead of the drainee. The freshness of such a character in fiction, would make any book sell. Or give us his ancient correlative in the new aspect of an honest man, who scarcely can keep his own amidst the clamors of a set of insatiable *litterateurs*, and we will give three to one on the success of the delineation. As another instance—a governess in fiction is always a held-down woman of excessive modesty and merit—an unhappy creature, solitary amidst society, and never asked to drink wine. There are in the real world governesses who are exceedingly well treated; some who even take a lead in family matters; not a few who are repressed only on account of their insufferable *exigeance* and forwardness; and a vast number who are simply women of good sense, solicitous to perform their duty in the first place, and only to think of little matters of personal comfort in the second. Now let us have for once in fiction a sensible well-used governess. Let us have a real flesh-and-blood governess of this world, and not the faultless monster in a continual worry because she is not danced with. Everybody must feel how delightfully new such a character would be to the world of the circulating library, and what a chance she would have in comparison with her ideal congener.

Dealers in fiction might also revolve the propriety of taking somewhat more truthful views of the merits of various sections of society. Suppose that some one were to treat the world one day to a tale in which rich people and people of rank were to be allowed some small sparing investment of the common virtues of humanity. In actual life they have, as a class, their full share of such merits. It cannot be for nothing that the wearers of good clothes, and the possessors of stock in the funds or elsewhere, are called respectable people. Why should we not, then, have a few characters of the upper class in novels whom one could regard without a mere choice between ridicule and execration? A lord who was not a fool, or a *roue*, or an oppressor of his tenantry, would be a charming novelty in fiction. It might be rash to give full allowance of worth and good sense to the people of the Red Book all at once, for perhaps here the public mind has got something of a twist; but a spice of decent intellect and good-meaning might be given by way of a first experiment, and perhaps in time it might be possible to represent wealth as not necessarily connected with heartlessness and imbecility. There might be a corresponding procedure with respect to the lower class of characters. We are tired of concentrations of all that is bright and beautiful in persons who might be expected, from their circumstances to be no better than they should be. Robbers, with wonderful impulses towards angelic excellence, are decidedly palling on the popular taste. Let us have figures from the humble life with something like that mixture of good and evil about them which we find in the actual world. Depend upon it, it would take.

At the first consideration of this proposed reform, it may be feared that actual nature will prove a tamer and duller thing than the Birmingham natures so long resorted to by the dealers in fiction. Some will be ready to say, 'All very well to speak of truth; but truth is stupid: truth is for science, not for art.' I beg their pardon; but I must entirely dissent from any such view of the matter. I find in real life an endless variety of strange characters and eccentricities, any one of which would make better stuff for the novelists than any of the shams which they have inherited from the tradition of their craft. I have already pointed out how superior certain real sequences of events would be over the hackneyed groupings which the fictionist keeps in stereotype beside him. I feel perfectly clear in saying that I should enjoy in fiction, as I have often done in reality, the spectacle of a boarding-school where there was no stint of bread and butter. What I chiefly plead for, however, is the novelty. It would be like a new world opened up to the pursuit of the naturalist. Even with inferior writing this would tell immensely: with fair talent in the artist, nothing could stand against it. I believe at least that truth might stand out for a good many years, perhaps the whole of our own time. If it then began to fail in its effect, it would be for posterity to devise something as good.

Plague Scenes at Constantinople.

After waiting a little while in a large, dirty anteroom, during which time there was a scuffling and running up and down of priests and deacons, who were surprised and perhaps a little alarmed at a visit from so numerous a company of gentlemen belonging to the British embassy, we were introduced into a large square room furnished with a divan under the windows and down two sides of the chamber. This divan was covered with a rough sacking of grey goats' hair—a stuff which is said not to be susceptible of the plague; and people sitting on it, or on the bare boards, are not considered to be *'compromised'*—a word of fearful import when that awful pestilence is raging in this neglected city. When any person is compromised, he is obliged to separate from all society, and to place himself in strict quarantine for forty days, at the end of which period, if the fright and anxiety have not brought on the plague, he is received again by his acquaintances. Dealers in oil, and persons who have an open issue on their bodies, are considered secure from the plague as far as they themselves are concerned; but as their clothes will convey the infection, they are as dangerous as others to their neighbors.

There was an old Armenian, who, whether he considered himself invulnerable, or whether poverty and misfortune made him reckless, I do not know; but he set up as a plague-doctor, and visited and touched those who were stricken with the pestilence.—Whenever he came down the street, every one would start aside and give him three or four yard's space at least. Sometimes he had men who walked before him and cried to the people to get out of the way. As the old man moved on, in his long, dark robes, shunned with such horror by all, the mind was awfully impressed with the fearful nature of the disease; for if the Prince of Darkness himself had made his appearance in the face of day, no one could have shown greater alarm at his approach than they did when the men cried out that the Armenian plague-doctor was coming down the street.

One peculiarity of the disease is the disinclination which is always shown by those who are plague-stricken to confess that they are so, or even to own that they are ill.—They invariably conceal it as long as possible; and even when burning with fever and in an agony of pain, they will pretend that they are well, and try to walk about. But this attempt at deception continues for a very short period, for they soon become either delirious or insensible, and generally are unable to move. There is a look about the eye and an expression of anxiety and horror in the face of one who has got the plague, which is not to be mistaken or forgotten by those who have once seen them. One day at Galata I nearly ran against a man who was sitting on the ground on a hand-bier, upon which some Turks were about to carry him away; and the look of the unfortunate man's face haunted me for days. The expression of hopeless despair and agony was indeed but too applicable to his case; they were going to carry him to the plague hospital, from whence I never heard of any one returning. It would have been far more merciful to have shot him at once.

There are many curious superstitions and circumstances connected with the plague. One is, that when the destroying angel enters into a house, the dogs of the quarter assemble in the night and howl before the door; and the Greeks firmly believe that the dogs can see the evil spirit of the plague, although it is invisible to human eyes.—Some people, however, are said to have seen the plague, its appearance being that of an old woman, tall, thin, and ghastly, and dressed sometimes in black, sometimes in white: she stalks along the streets—glides through the doors of the habitations of the condemned—and walks once round the room of her victim, who is from that moment death-smitten. It is also asserted that, when three small spots make their appearance upon the knee, the patient is doomed—he has got the plague, and his fate is sealed. They are called the pilotti—the pilots and harbingers of death. Some, however, have recovered after these spots have shown themselves.

I had at this time a lodging in a house at Pera, which I occupied when anything brought me to Constantinople from Theraia. On one occasion I was sitting with a gentleman whose filial piety did him much honor, for he had attended his father through the horrors of this illness, and he had died of the plague in his arms, when he heard the dogs baying in an unusual way. On looking out of the window there they were all of a row, seated against the opposite wall, howling mournfully, and looking up at the house in the moonlight. One dog looked very hard at me, I thought; I did not like it at all, and began to investigate whether I had not some pain or other about me; and this comfortable feeling was not diminished when my friend's Arab servant came into the room, and said that another person who lodged in the house was very unwell; it was said that he had had a fall from his horse that morning. The dogs, though we escaped the plague ourselves, were right; the plague had got into one of the houses close to us in the same street; but how many died of it I did not learn.

It was about this time that two Jews—extortioners, poor men, whom consequently nobody cared about—were walking together in a narrow street at Galata, when they both dropped down, stricken with the plague: there they lay upon the ground; no one would touch them; and, as the street was extremely narrow, no one could pass that way; it was in effect blocked up by the two unhappy men. They did not die quickly. 'The devil was sure of them,' the charitable people said, 'so he was in no hurry.' There they lay a long time—many people called to them, and put days; and [illegible] corner of the street their heads round the [illegible] hearted to look at them. Some, tenderer than the rest, got a long pole from a dyer's shop hard by, and pushed a tub of water to them, and threw them some bread, for no one dared approach them. One Jew was quiet; he ate a little bread, and drank some water, and lay still. The other was violent: the pain of his livid swellings drove him wild, and he shouted and raved and twisted about upon the ground. The people looked at him from the corner, and shuddered as they quickly drew back their heads. He died; and the other Jew still lay there, quiet as he was before, close to the quiet corpse of his poor friend. For some time they did not know whether he was dead or not; but at last they found he drank no more water and ate no more bread; so they knew that he had died also. There lay the two bodies in the way, till some one paid a hamal—a Turkish porter—who being a staunch predestinarian, caring neither for plague, nor Jew, nor Gentile, dead or alive, carried off the two bodies on his back; and then the street was passable again.

The Turks have a touching custom when the plague rages very greatly, and a thousand corpses are carried out daily from Stamboul through the Adrianople gate to the great groves of cypress which rise over the burial-grounds beyond the walls. At times of terror and grief, such as these, the Sheikh Ul Islam causes all the little children to be assembled on a beautiful green hill called the Oc Maidan—the Place of Arrows—and there they bow down upon the ground, and raise their innocent voices in supplication to the Father of Mercy, and implore His compassion on the afflicted city.—*Curzon's Visit to Monasteries in the Levant.*

Le Vaillant's Monkey.

It will be obvious, when the lofty home of this restless race is considered, that it is of the utmost consequence that the infant monkey should be protected as much as possible from a fall. Accordingly, the prevailing instinct of a young one is, in sailor's language, to hold on. It clings to its mother with the greatest tenacity; and, to enable it to do this, considerable strength is thrown into the extremities, the anterior limbs especially.

Le Vaillant, in his introduction to his first voyage, gives the following curious instance of the exhibition of this instinct under extraordinary circumstances. When living in Dutch Guiana, at Paramaribo, where he was born, and where he had, already, though very young, formed a collection of insects, the future traveller and his party in one of their excursions had killed a female monkey:

"As she carried on her back a young one, which had not been wounded, we took them both along with us; and when we returned to the plantation, my ape had not quitted the shoulders of its mother. It clung so closely to them, that I was obliged to have the assistance of a negro to disengage them, but scarcely was it separated from her, when, like a bird, it darted upon a woollen block that stood near, covered with my father's peruke, which it embraced with its four paws, nor could it be compelled to quit its position. Deceived by its instinct, it still imagined itself to be on the back of its mother, and under her protection. As it seemed perfectly at ease on the peruke, I resolved to suffer it to remain, and to feed it there with goat's milk. It continued in its error for three weeks, but after that period, emancipating itself from its own authority, it quitted the fostering peruke, and by its amusing tricks became the friend and favorite of the whole family."

Though it is difficult to suppress a smile at the idea of a monkey clinging to a full-bottom on a wig-block and fancying it its mamma, the story, as it begins mournfully with the slaughter of the poor mother, ends tragically for her unhappy offspring; it died a terrible death—the result, indeed, of its own mischievous voracity, but in agonies frightful to think of.

"I had, however," continues Le Vaillant, "without suspecting it, introduced the wolf among my flocks. One morning, on entering my chamber, the door of which I had been so imprudent as to leave open, I beheld my unworthy pupil making a hearty breakfast on my noble collection.' In the first transports of my passion I resolved to strangle it in my arms; but rage and fury soon gave place to pity, when I perceived that its voraciousness had exposed it to the most cruel punishment. In eating the beetles it had swallowed some of the pins on which they were fixed, though it made a thousand efforts to throw them up, all its exertions were in vain. The torture which it suffered made me forget the devastation it had occasioned, I thought only of affording it relief; but neither my tears, nor all the art of my father's slaves, whom I called from all quarters with loud cries, were able to preserve its life."

To return to the instinct exemplified in the first part of this melancholy tale; we remember to have seen a female monkey and her young one in the cage of a menagerie; and a small cage, too. In this case the instinct—and it was a good example of the wide difference between that quality and reason—both on the part of the mother and her offspring, was just as strong as it could have been in their native forests. The young one clung as tightly, and the mother showed as much anxiety lest it should be sashed to pieces by a fall whilst she was ditting at the bottom of her cage, which rested on the ground, as if she had been swinging with the breeze upon the tree top."—*Broderip's Zoological Recreations, just published by Lea & Blanchard.*

Little Things.

Great virtues are rare; the occasions for them are very rare; and when they do occur, we are prepared for them; we are excited by the grandeur of the sacrifice; we are supported either by the splendor of the deed in the eyes of the world, or by the self-complacency that we experience from the performance of an uncommon action. Little things are unforeseen; they return every moment. They come in contact with our pride, our indolence, our haughtiness, our readiness to take offence—they contradict our inclinations perpetually. It is, however, only by fidelity in little things that a true and constant love to God can be distinguished from a passing fervor of spirit.—*Fenelon.*

Increasing Influence of the Newspaper Press.

Before this century shall have run out, Journalism will be the whole press, the whole human thought. Since that prodigious multiplication, art has given to speech, to be multiplied a thousand-fold yet, mankind will write their book day by day, hour by hour, page by page. Thought will spread abroad in the world with the rapidity of light; instantly conceived, instantly written, instantly understood, at the extremities of the earth, it will spread from pole to pole.—Sudden, instant, burning with the fervor of soul which made it burst forth, it will be the reign of the human world in all its plenitude; it will not have time to ripen, to [illegible] into the form of a book; the accumulation [illegible] The only book possible from to-day is a newspaper.—*Lamartine, Polity of Reason.*

In character, in manners, in style, in all things, the supreme excellence is simplicity.—*Longfellow's Kavanagh.*

Agnes Sorel and the Maid of Orleans.

At length the trumpets were heard to sound without the city gate—that sound, that had so lately been the harbinger of death and misery, now announced a people's joy and a prince's triumph. They were responded to from within; and the shouts of thousands of voices rent the air, as the citizens of Paris heading the procession emerged from the dark vault of the gateway, and crossed the bridge. The long line swept on across the crowd and up the Rue St. Denis—magistrates, university professors, students, troops, corporations, nobles, and all the arrangements of festive splendor were forgotten, even the little angels with their golden garlands, as at length three figures appeared, side by side, upon the bridge. "Noel!" was shouted on every side. In the midst rode Charles VII. of France, in full armor, his fair face bronzed upon many a battle field, but his fair hair still streaming in luxuriant curls from beneath his helmet. His form was now one of manliness; but his physiognomy had not fully lost that charm of tenderness it once had worn. He bowed gracefully around him. On one side rode a fair and beautiful woman, delicate and frail, with eyes formed to love and be adored. There were few who did not recognise in her the beauteous Agnes Sorel, the beloved of the king. But on the other side rode one on whom all eyes were fixed with astonishment and awe. It was a female of a bolder, stronger make, and of a less comely presence. Her features were more rough, and wore an air of sternness. Beneath her dark brows gleamed forth a pair of pale eyes that seemed to flash with an almost superhuman phosphoric fire; but noble, and great, and inspired was that physiognomy. That she was no common woman the first glimpse must have told.—Were she not an angel of light, she must have been a demon of darkness; for on those almost rude features was that essence of great things, good or bad, past and to come, that could not be denied. Her face was bronzed, her head was bare; a helmet hung upon her saddle-bow. The upper part of her person was clad in armor, which she bore with the ease and vigor of a man. In her right hand she stretched forth the sacred oriflamme, the traditionary banner of France, taken from the cathedral of St Denis. People could not cry "Noel!" to her, as she rode on. Their tongues appeared tied with awe. But many sank upon their knees; and others bowed their heads; and all blessed her name. They knew it was Joan of Arc, the Maid of Orleans, the deliverer of the country. Men marvelled, and could not sufficiently feast their eyes upon her as she came slowly forward, with her look fixed aloft. It was a strange and wondrous apparition such as only that one page of history can show.—*The Lily of Paris, a London Novel of the last season.*

How Pepys Amused Himself in the Absence of his Wife.

23rd. At noon comes Mrs. Pierce and her daughter, and Knipp, and one Mrs. Foster, and dined with me, and mighty merry, and after dinner carried them to the Tower, and showed them all to be seen there, and among other things the crown and sceptres and rich plate, which I myself never saw before, and indeed is noble, and I mightily pleased with it. Thence by water to the Temple, and there to the Cock ale-house, and drank, and eat a lobster, and sang, and mightily merry. So, almost night, I carried Mrs. Pierce home, and then Knipp and I to the Temple again, and took boat, it being darkish, and to Fox Hall, it being now night, and a bonfire burning at Lambeth for the king's coronation day. And there she and I drank; and so back, and led her home, it being now ten at night; and so got a link; and walking towards home, just at my entrance into the ruins at St. Dunstan's I was met by two rogues with clubs, who come towards us. So I went back, and walked home quite round by the wall, and got well home and to bed, weary but pleased with my day's pleasure, but yet displeased at my expense and time I lose.—24th. At noon, home to dinner, where my wife, still in a melancholy fusty humor, and crying, and do not tell me plainly what it is; but I by little words find that she hath heard of my going to plays, and carrying people abroad every day in her absence; and that I cannot help but the storm will break out in a little time.—*New edition of Pepys' Diary.*

The Spirit of Peace.

Where hath the spirit of peace his home?
Loves he o'er earth or ocean to roam?

He dwells in the deep sequestered glade,
Where the lover's step hath a footpath made;
He lurks in the bowers where birds have sung
To their fluttering mates while the day was young;
By the river pool 'neath the waterfall,
Where the rock-sprung trees have formed a pall,
Solemn and dark, o'er the depth below,
As best befits its majestic flow,
Where hidden gild-flowers scent the air—
Be sure the spirit of peace is there.

By the summer's sea he he loves to dwell,
And to note its crisped billows swell,
Or to list the music ocean makes
When his wave the cavern's echo wakes;
Or to mark each ship go proudly by,
Like a sea-king in his panoply;
Or to reckon the snowy skiffs that swim,
Like ocean birds far off and dim,
Where the calm sea blends with the calmer air—
The spirit of peace be sure is there.

In the Highland vale, where the lake lies low,
Encircled by hills of lasting snow;
Where the streams that gladden the valley creep,
Murmuring through channels dark and deep;
Where the red deer starts from the forest forth,
Ere he bounds away to the trackless north;
Where primeval life with eager gaze
Looks out on the stranger who treads its ways;
Where the fond enthusiast loves to roam—
There, there hath the spirit of peace his home

In the woods at eve when the birds are still,
And naught is heard but the lisping rill,
Which noon and night makes music sweet,
As it leaps its brother rill to meet;
Where naught is seen by the straining eye,
But the trees like spectres standing by—
I have met with the woodman's lowly cot,
Where I thought that the home of man was not;
I have heard his evening praise and prayer,
And I felt that the spirit of peace was there.

When the country lies in Sabbath rest,
And the fields are in golden beauty dress'd;
When the church-bell's notes o'er the valley come,
Like the voice of a father inviting home;
When the aged man is thought to seem,
Where the graves of his early friends lie green
Round the village church in many a heap,
Each with its tenant in slumber deep—
To that humble church in hope repair,
And the spirit of peace shall meet you there.

Life.

Life demands so much from us, so much endurance and sacrifice! The worst of life is that we all live on this earth for the first time. Everything is new; no one gets accustomed to the perpetual surprises—at best only accustomed to be surprised. Even the old, the daily recurring, finds us every day new and changed in age, in mind, in likes, in dislikes, so that it often operates more strangely, more peculiarly, than the new, to whose impressions [illegible] we yet hesitate to resign ourselves. And thus to know how to live requires perpetual genius, for life is the highest of all arts.

The First Morning Call in the Bush.

"After the first days' novelty, and till habit rectified it, the bush was felt to be lonesome; Mrs. Bracton and the young ladies, therefore, were quite delighted as one fine day about noon they pointed out to each other a lady on horseback, in a light umber-colored habit, riding slowly up the road from the point of the hill toward the hut. The horse had an awkward trick—unless, indeed, it were occasioned by the rider's method of managing the bridle—of holding his mouth aloft and wide open, as if perpetually endeavoring to swallow the bit. Behind the lady, at some distance, rode a servant, in a blue jacket but no waistcoat, a pair of Paramatta trousers, without stockings or gaiters, unpolished lace-ups, and a hat. * * * The visitor hastened to announce herself to Mrs. Bracton as 'Mrs. Smart, Mem—of Smartville, Mem—near Ghiagong, Mem.' Although Mrs. Bracton could not comprehend precisely what particular of the definition was conveyed by the syllable *'mem,'* she cordially invited her kind and considerate neighbor into her poor habitation. * * 'I am so glad you have come to this part of the country, Mem. I'm so in want of a female friend. oh! you can't think, Mem.' (Here there was a pause; which not eliciting the expected rejoinder, the visitor resumed with great pathos.) 'Husbands, Mem, have got their faults, that nobody knows of but their wives. I am sure you must have felt it yourself, Mrs. Bracton, Mem. Marianne turned with uplifted hands to her cousin, and exclaimed, 'Isn't that awful? What will mama do! We had better go in to her.' But before she came to the rescue of her mother, the lady of Smartville was heard again. 'The two young ladies your daughters, Mem?'—'One of them is my daughter, the other my niece,' said Mrs. Bracton. The short young lady your niece, I suppose?' 'No, Mrs. Smart, replied Mrs. Bracton, with a very carefully modulated tone. 'The tallest of them is my niece.' 'Oh! I see, Mem; a poor relation. We ought to take care of our poor relations. Makes me ask, I've got poor relations of my own. I send home my little boy's cast shoes and flocks every year regular (that is, when I can find anybody that's going) to my sister. * * 'Mrs. Smart.,' said Katherine, who saw that something must be done to bring the present state of affairs to as early a conclusion as possible, and had risen and set the tray with some refreshments, 'you have a long way to ride back, and the days are getting very short now; pray make a hearty lunch before you start off.' Mrs. Smart hastened to take Katherine at her word. 'I suppose you haven't got a gherking, Miss,' she, however, inquired almost immediately. 'No, we have not,' said Katherine. 'We have yet only just what we could get into our boxes, coming by the mail.' 'Oh!' proceeded Mrs. Smart, 'you can get anything you want at the township. They have everything at the stores, from a needle to an anchor. He's an old Jew, Miss, that keeps it. Such an ugly old man! I wonder the prisoners some of these nights don't break in and murder him, and take all he's got. But there, it's no use talking, the devil's children will have the devil's luck. They're a dreadful set, Mem, these convicts, you must flog, flog, flog, or else they'll do nothing. There's nothing [illegible] too heavy for them, anything that's an inch high or an hour old only leave it in their way and I'll go bail you never clap eyes on it again.'"—*Story of an Australian Settler.*

Brian Boroihme's Harp.

It is well known that the great monarch Brian Boroihme was killed at the battle of Clontarf, A. D. 1014. He left his son Donagh his harp, but Donagh having murdered his brother, Teige, and being deposed by his nephew, retired to Rome, and carried with him the crown, harp, and other regalia of his father. These regalia were kept in the Vatican, till Pope Clement sent the harp to Henry VIII., but kept the crown which was of massive gold. Henry gave the harp to the first Earl of Clanricarde, in whose family it remained until the beginning of the eighteenth century, when it came by a lady of the De Burgh family into that of M'Mahon of Glennagh in the county of Clare, after whose death it passed into the possession of Counsellor M'Namara, of Limerick. In 1782 it was presented to the Right Hon. William Conyham, who deposited it in 'Trinity College Museum, where it now is. It is thirty-two inches high and of good workmanship—the sounding board is of oak, the arms of red sally—the extremity of the uttermost arm in part is capped with silver, well wrought and chiselled. It contains a large crystal set in silver, and under it was another stone now lost.—*Tipperary Free Press.*

The Hedgehog.

Begging pardon of naturalists for such an accusation, I can't help saying that I think a great many fibs have been told about the hedgehog. In the first place, the old wives' fables about sucking cows, and so forth, were so horridly unbelievable, and yet so damaging to little hoggy's reputation with the vulgar, that the more erudite and more humane became his patrons and apologists, and made much more of him than he deserves. Dear old White of Selborne must have been taking a nap when he told us about hoggy's liking for plantain-roots. 'The manner,' says White, 'in which hedgehogs eat the roots of the plantain in my grass walks is very curious; with their upper mandible, which is much longer than their lower, they bore under the plant, and so eat the root off upwards, leaving the tuft of leaves untouched. In this respect they are very serviceable, as they destroy a very troublesome weed.' Boy and man this passage tormented me many years, because I knew hoggy to be a bloodthirsty poacher, a regular knight-errant for attacking vipers, and a tyrant over all manner of mice and such small deer, and I thought it passing strange that he should take to cooling his copper with the roots of the old gentleman's plantains. However, the tastes of pigs and men are every now and then somewhat eccentric, so I left the matter *sub judice*, until chance solved the mystery. In a grass walk I saw some flattened plants of the common plantain withering and half dead; by the side of each I found the hole, bored, as White supposed by the long upper mandible of the hoggy; but it was scarcely big enough to admit a lead-pencil, and so round and smooth, that I said directly to myself, 'Tis the burrow of a night-eating caterpillar:' I got a trowel, and in a trice the fellow was unearthed, and he afterwards turned to a ghost-moth, or yellow underwing, I can't say which, for both came out in one cage. The hedgehog is properly a nocturnal carnivorous animal; he prowls about at night, like an owl, looking after the nests of pheasants, partridges, corncrakes, and larks: he kills the old ones if he can, and sucks their eggs if he can't; now and then he overruns a rabbit; but his favorite dish is a snake or an adder—he catches these while dozing under cover, and suffering from repletion caused by four or five mice lying undigested in their stomachs, tail on, and it is then that desperate fights ensue: it is then that his armor stands hoggy in good stead, the deadly adder, infuriated at feeling hoggy's teeth gripping her back, lashes her head against a skin less vulnerable than that once said to have been worn by Mr. Achilles. The pluck and power of both are tried to the utmost; but hoggy is almost sure to triumph in the end, and the adder, half devoured, is often found next morning by the countryman, who wonders 'how he come so mashed.' I take it that the spiny coat of the hedgehog is nature's defence against the poison fangs of his favorite prey.—*Letters of Rusticus.*

A Beautiful Picture.

She arrived at the Pond a little before sunset. She fed her chickens, her squirrel and robin. Her own supper she made of strawberries and milk in her wooden bowl and spoon. She answered as best she was able the inquiries and banterings of her family about her day's adventure. The evening air was inviting, and her own heart was full of life; and she took a stroll up to the 'Indian's Head.' This was nearly a hundred feet above the Pond—beyond the Pond extended a forest without visible break or limitation. In every direction, here and there on side hills, in glades of the forest, appeared the roofs of orchards and berry, dappling the scene. To this place Margaret often came, to lie on the soft grass under the firs, to sleep the middle sleep of all nature; or ponder with a childish curiosity on the mystery of the blue sky and the blue hills, or with childish dread on that of the dark deep waters below her. She now came up to see the sun go down. She sat on the grass with her hands folded on her knees. On the right of the sun setting was a break in the line of woods and hills having a sharp promontory jutting towards the heavens, and over-looking what seemed like a calm clear sea beyond. She could see the roads leading to Dunich and Brandon winding like unrolled ribbons through the woods. Greenness like a hollow ocean spread itself out before her, and in the forest the darkness as the sun went down seemed to form itself into caverns and grottoes and strange fantastic shapes in the solid greenness. Deep in the woods the birds still hooted and sang unwearied, the cawing of crows, the tinkle of bells, and the lowing of cattle were distinctly audible; swarms of flies skimmed in the sunbeams before her eyes in the grass [illegible] ets sang; a rich fresh smell from the [illegible] the woods, the wild flowers, flooded up and regaled her senses. The surface of the Pond as the sun receded broke into gold ripples, deepening gradually into crimson and vermillion. Between her eyes and the horizon was suspended a [illegible] illuminated mist—a bridge of visible sun-beams reaching to the ground. The clouds which had spent their Sabbath their own way came to behold the sunset: some in long tapering bands, some in flocky rosettes, and some in broad many folded bolt tops. They showed all colors—rose, pink, violet and crimson; and the sky about the sun weltered in ruddiness whilst the opposite side of the heavens threw back a purple glow. She saw the sun sink half below the horizon, then all his countenance down—the light on the Pond will draw—the bridge of light disappear, and the hollows grow darker and darker. The little rose-colored clouds melted away in their evening joy, and went up to rest in the dark unfathomable chambers of the heavens. The broad massive clouds grew darker and dimmer, and extended themselves like huge-breasted lions couchant to watch all night long; the gate of the sun Margaret sat there alone with no eye but God's to look upon her. She sat as if her the sun had gone down and the sky unloosed its glory. She sat mute and undisturbed as if she were the child-queen of this great pageant of nature.—*Margaret.*

Traveling to England and to India.

It is scarcely fifty years, says the *Bombay Times*—speaking of the arrival in that port of a little yacht, of 140 tons burthen, belonging to a Mr. Sheddan, formerly of the Indian navy, and who is now on a pleasure trip round the world—since a trip to Paris was an event in a man's life to be talked of and bequeathed to the memory of his children; while a journey to Vienna gave the fortunate individual a right to prefix every third story with "When I was on the Danube." A voyage to India occupied six months; and Governors General—at least, so says Mills—were enabled to suppress despatches in the certainty of a twelve-month's respite. Now, in England men whirl along at 50 miles an hour, and act at a speed that leaves all thought behind. "We ride on vapor, speak by the lightning, and have our portraits taken by a sun-beam." To crown all, we have got a gentleman in a little yacht on a pleasure trip round the world. He has visited the Orkneys, the Brazils, the Cape, Madagascar, and Bombay, since he left England, and is now about to visit Japan and Kamschatka on his way home—each of them associated in ordinary with little men in odd dresses and great names whose pronunciation is suicide. Such is the spirit of England. In India, alas! we are less fortunate. We travel as Aurungzebe did. We continue to use men as beasts of burden—and, with the exception of the steamers cannot be said to have improved in our means of travelling for 2,000 years. Indeed, it may be questioned whether the movement has not rather been retrograde, as the ancient rulers, with all their misgovernment, knew the value of roads. Mr. Sheddan, the Anglo-Saxon, on a trip round the world, and the Bengalee floating down the Ganges with his arms on his knees, his fingers outspread, and his whole body an incarnation of sloth, are perhaps the most opposite extremes of the human race that we could imagine. Even in our river steamers we are far behind England. The vessels in use for passengers are still clumsy and too deep in the water; and for eight months in the year they are compelled to creep through the Sunderbunds and occupy twenty days in the journey to Allahabad, a distance of little more than 750 miles. A screw steamer built for passengers alone, and drawing 2 1 2 feet, would navigate the Bhagerulee at all seasons of the year, and reach Allahabad in seven days at an average rate of eight miles an hour—and would be always full.

The Past, The Present, and The Future.

The same object, seen from the three different points of view—the Past, the Present, and the Future—often exhibits three different faces to us; like those sign boards over shop doors, which represent the face of a lion as we approach, of a man when we are in front, and of an ass when we have passed.—*Longfellow's Kavanagh.*